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The American University in Cairo
School of Humanities and Social Sciences

Language Used by Egyptians on Facebook and January 25th Revolution

A Descriptive Study

September 2010-September 2011

A Thesis Submitted to

The Teaching Arabic as a Foreign Language Department

The Arabic Language Institute

In partial fulfillment of the

Requirement for the degree of Master of Arts

By:

Randa Mustafa Ahmed Muhammed

Acknowledgment

This thesis is for my parents. Their permanent support and encouragement are the main reasons behind finishing this thesis and gaining my MA degree.

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Abstract

This study investigates the language used by Egyptians online before, during and after January 25th revolution in Egypt. In that regard, the study explores top trends in Facebook status updates in the period between September 2010 and September 2011. It also looks at the writing script used at that specific time period. Finally, it presents a description of lexicon and deixis in the data. The study tries to answer the following research questions:

- 1- What are the top trends in Facebook status updates in the period between September 2010 and September 2011?
- 2- What is the most prominent writing script used during that specific time period?
- 3- What is the most salient representative of lexical entries and deixis in the data?

Data in this study was completely a written one and consisted of a corpus of 500 status updates collected from 14 young Egyptian Facebook users. Data analysis reveals that the streamed status updates on Facebook at the time of the revolution are predominantly about politics; political discourse has governed the discussion among Egyptians since then. Meanwhile, it is found that Facebook statuses concerning social relations and religion had topped the discussion before the revolution began. The analysis also shows a widespread use of Arabic script employed in the update status feature. The dominance of this trend in writing might be related either to the type of topics discussed there or to the need to produce a clear and comprehensible message at that time. As for lexicon use, the results indicate that the most salient representative of lexical items is collocation. Moreover, it is found that the pronoun “?ihna”, the demonstrative “da”, and the word “in-nahrda” are the most prominent representatives of pronoun, place, and time deixis respectively. The study examines language use in relation to wider social trends such as identity and political change.

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Chapter 1: INTRODUCTION

In a matter of very few years, Internet developed into a truly global and important communication tool. For several reasons, English dominated communication on the Internet since it came into existence. First, the majority of early users were North Americans. Second, scientists who designed computers developed a special code for word processing and online communication. This special code is governed by Latin alphabet and is known as the American Standard Code for Information Interchange (ASCII). Finally, the need for a universal language to connect Internet users from different countries has empowered and strengthened the position of English (The Coming Global Tongue, 1996 as cited in Warschauer 2001). Therefore, we find that much of the academic research was done on the use of English on computer-mediated communications (CMC) while very little attention was paid to the presence of other languages there (Danet & Herring, 2007).

Nowadays, countless Internet users are increasingly turning to join discussions in their native language on CMC (Danet & Herring, 2007). Researchers are now fully aware of this reality and their attention is turned to explore other languages online especially those that are not supported by ASCII writing system. The problems caused by the dominance of ASCII led scholars to question how people adapt to the restraints of this code when communicating online. In regard to this, researchers tried to find answers to many queries, such as what are the problems that Internet users are facing when communicating on social networks? How do they cope with them? What are the social, political, and economic consequences they encounter when adapting to ASCII limitations and when they do not?

Indeed, communication on CMC has been challenged in a number of ways. In order to solve one of the technical challenges caused by ASCII, speakers of a language with non-Latin writing system resolve to substitute the conventional script of their language with Latin characters. Latinized Arabic (LA) is the term that defines this phenomenon in Arabic. To this point, the process of writing Arabic in Latin script has been referred to as 'Romanized Arabic', 'ASCII- ized Arabic', and 'Arabizi' (Beesley, 1998; Al Khalil & Palfreyman, 2003; Yaghan, 2008 as cited in Aboelezz, 2009). Studies on language use on the Internet reveal that Classical Arabic (CA) in its conventional script is the least common form of writing used among Egyptians in this sphere. These studies also indicate that the language of Egyptians online introduces a new and unusual diglossia between English and Latinized form of written Arabic mostly used when scripting Egyptian Colloquial Arabic (ECA). This form of communication has been found to be loaded with alternation between Arabic and English, a fact that is facilitated by the usage of Latin characters to write both languages. Here, Latinized Arabic is considered a technique that attempts to overcome ASCII limitations and facilitates the slow composition of Arabic online.

A further challenge related to communication online is the Internet users' tendency to produce informal language online (Merchant, 2001). Clarifying what it is meant by informal language, researchers believe that the linguistic features of this form of communication is derived from spoken language rather than written one. It is a language variety that Essawi (2011) best describes as a written talk. These new linguistic features include the following: (a) the use of Latin character which helps in coping with problems caused by technology online, (b) the use of an abbreviated symbolic writing system, i.e. shorthand, (c) phonetic spelling (Merchant, 2001), (d) the use of numbers and letters or a

combination of both to represent phonetic rendering (Essawi 2011), and finally, the use of emoticons. However, the above-mentioned features show that the new variety not only includes the linguistic features of spoken language, but also includes the linguistic features of written one.

The study of Arabic online reveals a very complicated linguistic situation. Internet users not only can choose between various writing scripts (Arabic script, Latinized Arabic, English, etc....), but also can select between different languages and/or varieties of Arabic for communication on CMC venues. Moreover, the lack of models of analysis and theories that explain how Arab Internet users alternate between Arabic codes online signifies a problem in understanding how the switch between these codes occurs online.

So far, however, there has been little discussion about other facets, with the exception of technology, that affect language use on the Internet. According to El Said et al (2002), social regularities play an important role in shaping online language use, in Egypt and elsewhere. The value of studying CMC venues during major social and political changes is indeed great as it helps to understand the changes that occur to languages, if any, at this point of time. Recently, January 25th revolution and protests in Egypt and their relationship to CMC networks have garnered quite a bit of attention from the media. While some argue that social networks like Twitter and Facebook were not critical to the revolution, others credit social networks with helping the political mobilization reach critical mass. This heightens the need to investigate the language used by Egyptians on Facebook then. This study concentrates on three aspects in regard to the use of language online and its relation to the Egyptian revolution. First, it categorizes the topmost topics discussed on

Facebook between September 2010 and September 2011. Second, it identifies the most commonly used writing script before, during and after the revolution. Third, it presents a description of lexicon and deixis usage over that certain time frame. The lexicon description includes, but not limited to presenting idioms and vocabulary items; derived, borrowed, Arabized words as well as the usage of foreign words. As for the description of deixis, it includes displaying the most salient representative of pronoun, place, and time referring expressions.

Language Context

To shed some light on Latinized Arabic context, which is greatly used online, some insight into the status of language in the Arab world should be provided. Arabic use in Arab countries is considered a classical model of diglossia, that is, a situation where two varieties of the same language or two different languages co-exist side by side. Within the traditional viewpoint of diglossia, a dichotomic perspective of language usage is presented. For example in Egypt, this viewpoint is interpreted by the existence of two varieties; a highly valued and superior variety referred to as Classical Arabic alongside a low variety referred to as Egyptian Colloquial Arabic (Haeri, 1997 as cited in El Said et al, 2002). Classical Arabic is considered the language of formal and written discourses while Egyptian Arabic is believed to be the language of informal and spoken communication. However, the actual use of CA and ECA in both formal and informal contexts in Egypt falls along continuum of various levels, rather than this bipolar perspective.

Beyond the use of various levels of Arabic, English and French is spoken and utilized in written and spoken contexts in Egypt too. However, the use of English is

more predominant as it is considered the second language of Egyptians. The co-existence of Arabic, English and French together creates another form of diglossia in the Egyptian society, a diglossia that occurs not only between varieties of the same language, but also between different languages. Most of the time, Arabic is in a direct and consistent competition with equally prestigious foreign languages.

Language at Time of Political Change

Although the Arab countries underwent many revolutions and political unrests and conflicts in the past century, yet, very few studies investigated the changes that occurred on language at that time. For example, there were studies that examined language variations in Algeria (Boucherit 1986, 2002) as well as in Lebanon both at the time of crisis (Germanos 2007). It was noticed in the latter study that the division of Beirut between Muslims and Christians during the civil war led Lebanese to shade their talk with a religious tone. The conclusion indicates a possible relation between political upheavals and civil wars and language variation in countries that endured such major changes (Bassiouny, 2009). So far, however, the amount of research published in regard to this area has focused on linking language usage to identity construct.

According to Gershoni and Jankowski (1986), "Profound structural crises, severe political and social upheavals, social changes, and the resultant loss of stability and self confidence, a collective sense of collapse of an old order and the impending advent of a new era- these are the elements that characterize those transitional periods of history during which human beings feel impelled to try to establish a new collective image of the society" (as cited in Suleiman, 2003).

In Egypt, the relationship between language and identity has always been a topic of debate. The argument was either on defining Egyptians identity in reference to Egyptian nationalism or Pan-Arab nationalism. Accordingly, this debate was reflected on language and its use. Language and its link to identity in Egypt has been interpreted in accordance with the diglossia theory where Egyptian Colloquial variety was used to refer to Egyptian identity while Standard Arabic was employed to represent the bigger identity, the Arab or Muslim one (Suleiman, 2003). In respect to the development of nationalism in Egypt, Suleiman (2008) traced the link between Arabic and identity back to Muhammad Ali dynasty. The ruler of Egypt believed that the key to build a modern country was through the translation of European sciences and education. Translation was mainly to Fusha as it was considered the vehicle of this transition at that time. Years later, Rifa'a Al Tahtawi advocated the notion of territorial integrity or what he named "the love of fatherland" (*hubb al-watan*), a concept that emphasized the distinction of Egypt and offered Egyptians a new way of conceptualizing themselves and their identity. Also, some scholars at that time doubted the capability of Fusha to stand as an identity marker. They claimed that this variety is in need for lexical and stylistic modernization and that its use does not fit the country's modern state. Hence, *ammiyya* was promoted to symbolize the Egyptian identity.

The 1930s witnessed a shift in Egyptians' orientation concerning identity as their alignment turned towards a pan-Arab identity (Gershoni and Jankowski 1995 as cited in Suleiman, 2008). This tide regarded Fusha as a bond that unites Egyptians internally as well as externally with other Arabs and it founded its strongest political and cultural expression after the Egyptian revolution in the 1950s and 60s. In the light of recent political events in the Arab world, a new perspective in looking at the relationship between identity and

language has been presented. This new point of view was presented in the course of dealing with the production of indexicality expressions and the process of stance taking during the Egyptian revolution (Bassiouney, 2012). Bassiouney argued that Egyptians utilize certain linguistic resources when expressing a political stance and that was directly related to identity building.

Purpose of the Study

This thesis helps to document language variation at the time of crisis. The study of language on Internet mediums during social change and political conflict should now be given more attention especially as the Middle East is witnessing such a notable transformation. The research attempts to describe the language use by young Egyptians on Facebook when responding to the famous question: what's on your mind? Here, the study tries to identify top trends in Facebook status updates and the most prominent writing script used on this communication venue. Finally, it presents a description of lexicon and deixis usage during the political change.

Facebook is a communication venue that, to the extent of the researcher's knowledge, language used there has not been investigated yet. Via the status updates feature, Facebook users write whatever goes on in their mind with the expectation of engaging in online interaction with other Facebook friends. The focus of this research is the status update or the monologue a Facebook user initiates. As a result of the complexity of the status of Arabic, the diglossic situation along with the technological and social factors, investigating language online becomes an issue. It is under such variations, intellectuals find prospects for new research.

Importance of the Study

This study is regarded a novelty in the field of Arabic sociolinguistics. To sum up its importance, the study is considered helpful to learn how native speakers of Arabic interact online particularly in time of political change and revolutions. It investigates the language status among young Egyptians on Facebook before, during and after January 25th revolution. Furthermore, this study is an important contribution to a body of research related to studying language online and may serve as a useful reference for future researchers and those who seek information about this subject.

Research Questions

The study attempts to answer the following questions:

- 1- What are the top trends in Facebook status updates in the period between September 2010 and September 2011?
- 2- What is the most prominent writing script used during that specific time period?
- 3- What is the most salient representative of lexical entries and deixis in the data?

Terms Definition

Computer-Mediated Communication is the process by which people create, exchange, and perceive information using networked telecommunications systems that facilitate encoding, transmitting, and decoding messages (December as cited in Mason & Romiszowski, 1996). CMC is not just a tool; it is at once technology, medium, and engine of social relations. It does not only structure social relations, it also shapes the space within which the relations occur and the tool that individuals use to enter that space (Jones as cited in Mason & Romiszowski, 1996).

Identity is a continual work in progress, constructed and altered by the totality of life experience. While much of the work that supports this belief concentrates on the larger aspects of identity, such as gender, ethnicity and sexual preferences, human identity involves many other categories. It is constructed in complex ways, more or less consciously and overtly (Lakoff, 2006 as cited in Bassiouney, 2009).

Diglossia describes a relatively stable language situation in which in addition to the language's primary dialects, there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature either of an earlier period or in another speech community which is learned largely by formal education and used for most written and formal spoken purposes but not used by any sector of the community for ordinary conversation (Ferguson, 1959, p. 345).

List of Abbreviations

Table1.

List of Abbreviations used throughout the Study

<i>Abbreviation</i>	<i>Stands for</i>
ASCII	American Standard Code for Information Interchange
CMC	Computer-Mediated Communication
CA	Classical Arabic
MSA	Modern Standard Arabic
ECA	Egyptian Colloquial Arabic
ESA	Educated Spoken Arabic
LA	Latinized Arabic
AFL	Arabic as a Foreign Language
AA	ASCII-ized Arabic

Delimitation

The main focus of this study is to investigate the capacity of language on Facebook between September 2010 and September 2011. There is no intention to spot light on a certain code or script.

The study intends to examine the language used by Egyptians between the age of 19 and 30. According to a governmental report, this age group represents %64.8 of Egyptian Facebook users (Information and Decision Support Center, 2010). The study is targeting Egyptian Facebook users living in Egypt particularly in Cairo. Limiting this study to Egyptian living in Egypt is intentional to avoid the influence of any external variables that would affect language use. Moreover, the targeted sample does not include those with an academic linguistic background either in Arabic, English or any other language; this is to avoid any language preference for participants when interacting online. Finally, the researcher does not look into the gender, religion and social class differences in language use online.

Chapter 2: LITERATURE REVIEW

This thesis aims at studying and documenting the language used by young Egyptians on Facebook during the recent political change; that is before, during, and after January 25th revolution. The goal of the literature review is threefold: first, it enlightens readers about the status of Arabic and presents theories and models that were proposed to analyze the language. Secondly, it reviews up-to-date studies that examined the linguistic practices of Arabs on different CMC venues. Finally, the review sheds some light on the literature that examined language in time of social and political changes.

The articles selected for the review covered the past ten years; the oldest of these studies was published in 2002 while the most recent one was published in 2012. Some of these studies were retrieved from the Wiley Online Library, an electronic database that was accessed through the library of the American University in Cairo. Keywords that were used to frame the review were:

Arabic Internet
Arabic Identity
Arabic Egyptian Revolution/ Revolution 2011

Another source for studies was the Contemporary Studies in Descriptive Linguistics volume entitled “Global English and Arabic, Issues of Language, Culture, and Identity”.

Studies were chosen with an effort to cover areas of focus that are related to this research. For instance, El Said et al (2002) focused on language choice among Egyptians online and how this choice was interpreted in the light of globalization and identity.

Whereas, Al Khalil & Palfreyman (2003) attempted to analyze the phenomenon of ASCII-

ized Arabic in instant messages and explored the factors that shaped this form of written Arabic. Relatedly, Aboelezz (2009) focused on examining the LA variety, however, her study focused on investigating the link between this phenomenon and the language ability of bilinguals. Additionally, Daoudi (2011) presented a description of LA variety or what she referred her to as e-Arabic. Through this description she tried to explore the influence of globalization on both Modern Standard Arabic and the vernaculars. Finally, Bassiouney (2012) examined how Egyptians utilized linguistic resources in building and marking identity at the time of crisis.

Although, Essawi (2011) examined bilingual's production of LA or what she called “a hybrid language variety”, however, the study was excluded as it examined this phenomenon in handwritten communication texts and this was not the focus of this review.

The Status of Arabic: Theories and Analysis Models

Arabic and the Fergusonian Dichotomy

The theory of diglossia has governed the Arabicsociolinguistic situation for more than 50 years. One of the first people who described this linguistic situation was Charles Ferguson in his article “Diglossia” in 1959. According to Ferguson, diglossia is a situation that is marked by the existence of two distinct varieties of the same language standing side by side in a speech community. One is a highly valued variety (H) that is learned in schools and is spoken in formal contexts and the other is a low valued variety (L) that is learned and used in informal contexts. Moreover, Ferguson argued that the hallmark of diglossia was the specialization of “H” and “L” functions. In this view, he claimed that “H” was only appropriate in one set of communication while “L” was appropriate in another set (Ferguson, 1959). For example, sermons in churches and mosques, news broadcasts, political speeches, among others, were the speech situations in which “H” form would only be used, while “L” was the main form of communication used in conversations with family and friends, soap operas, and other informal speech situations. Nonetheless, the use of “L” variety or a mixture of L and H varieties is considered acceptable in some formal contexts, meanwhile, the use of “H” variety in daily and informal situations is seen very obscure.

Following the emergence of diglossia concept, Ferguson himself among many other scholars proposed a number of revisions to this theory. However, it should be clarified here that Ferguson’s initial description of diglossia was to clarify a linguistic situation in general. He had no intention to standardize this situation or describe Arabic in specific (Bassiouny, 2009)

Arabic in Terms of Levels

Several theories and models were suggested to explain Arabic, in which the concept of duality represented in the term diglossia was challenged. These theories and models supported the idea of explaining the language as a continuum of various degrees (levels). Linguists such as Blanc (1960), Badawi (1973), and Meiseles (1980) suggested including intermediate levels in between the two core varieties of Arabic to be able to describe the linguistic situation properly (Bassiouny, 2009). For example, Blanc proposed a five level model that classified Arabic varieties as follows: classical, modified classical, semi-literary or elevated colloquial, koineised colloquial, and plain colloquial. On the other hand, Meiseles (1980) suggested another model that only identified four varieties: literary Arabic or standard Arabic, oral literary Arabic, educated spoken Arabic, and plain vernacular (Bassiouny, 2009). As for Badawi's model, a detailed description of this model will be later presented in this review.

Additionally, diglossia as described by Ferguson along with many other social and political variations, draw the attention to the need for a new variety that can accommodate the different varieties Arabs speak. In order to resolve this communicative dilemma, educated Arabs resorted to an intermediate spoken variety commonly known as Educated Spoken Arabic. Mitchell (1986) was the first to introduce ESA where he described it as a variety that shares elements of the spoken variety and MSA, a simpler form of CA. So far, research has not fully explained the rules and patterns, if any, which govern ESA.

Language Varieties and Foreign Languages (Offline and Online)

The traditional definition of diglossia also referred to the existence of two different languages side by side in a speech community. In Egypt, English and French have a long history of being used in spoken and written contexts. However, English is considered more predominant as it is regarded the second language of Egyptians (El Said et al, 2002).

The co-existence of Arabic, English and French raises another type of linguistic conflict, a situation that makes Egyptians are able to switch not only between varieties of the same language, but also between different languages. Online communications in Egypt has also introduced a new type of diglossia where Internet users shift between different codes and different languages. Hence, we see Arabic in a competitive position with two or more prestigious foreign languages not only in offline communications, but also in different online communication venues.

Models of Analysis

Badawi's Model (1973)

Badawi's model is a major contribution to Arabic sociolinguistics. Through compiling a corpus of spoken Arabic from Egyptian radio shows in different fields, Badawi in his book "*Mustawayāt al- 'Arabīyah al-mu 'āsirah fī Misr*" (1973) challenged the myth of Arabic dichotomy. In this model, Badawi classified Arabic into five levels (varieties); Heritage Classical, Contemporary Classical, Colloquial of the Cultured, Colloquial of the Basically Educated, and finally, Colloquial of the Illiterates. Classification of Arabic in this model was based on education, a variable that reflected the social class and economic class of many Egyptians at that time. Furthermore, Badawi in his model drew a linguistic map for each variety through introducing its main linguistic characteristics, such as morphological, phonological, structural, and lexical features.

The most significant aspect of this model is the emphasis on representing the five varieties as part of one spectrum in which the line that points out where one variety begins and another ends is not clearly defined or easily perceived. Badawi employed the metaphor of a rainbow colors to illustrate this idea. Within the rainbow phenomena, there are parts of clear and bright colors and other parts where colors merge gently and fade into one another. According to Badawi, this is how the five varieties of Arabic are used in real communicative situations. Moreover, he disclosed that there is a considerable overlapping between these levels, especially in respect to lexicon use. He also emphasized that the shift between these levels occurs in accordance with the situation, the context, the speaker, and the purpose of the communication.

Myers-Scotton's Matrix Language (ML) and 4-Morpheme (4-M) Models

The Matrix Language (ML) model and the 4-Morpheme (4-M) model were initially introduced to analyze the constraints of code switching between different languages. Myers-Scotton defined code switching as “a phenomenon that allows morphemes from two or more codes in the same projection of a complementiser, which is a more precise term than a sentence.” (Myers-Scotton, 1998 as cited in Bassiouney 2009) According to her, languages involved in code switching are not assigned equal roles or responsibilities. In this context, only one language or what she named a matrix language (ML) dominates the bilingual clause and shapes its grammatical structure. When shifting between languages, bilinguals derive the morpho-syntactic structures of their speech from their first language (the matrix language) whereas content morphemes are stemmed from both the first language and the second language-embedded language (EL). The category of content morphemes included nouns, adjectives, adverbs, and verbs. As for the morpho-syntactic frame or system morphemes, this group included determiners, inflections, pronouns, and negation markers. Furthermore, Myers-Scotton hypothesized that there was always one ML at work in a bilingual clause and if there were more than one ML, this would lead to language death and/or language change.

Under this model, the idea of islands was also introduced to clarify code switching. These islands were maximal projection within a CP, for example a noun phrase or a prepositional phrase, which could be either ML islands or EL islands. The existence of ML islands from the speaker's first language is quite normal and expected, however, when an island in a CP is provided from or compounded with another language, the situation gets

more complicated and difficult to analyze. It is important to point out here that ML model was not created to accommodate Arabic in specific. The model was found to be inadequate to explain the switch between Arabic codes/varieties as it faced some problematic issues. The double morphology from EL and ML and the probability of more than one ML existence made it difficult to utilize ML frame in analyzing Arabic (Bassiouny, 2009).

In 2004, Myers-Scotton proposed a refined version of the ML frame that followed the morpheme order principle. The 4-M model included four kinds of morphemes presented as follows:

Content morphemes: nouns and verbs fall into this category.

Early system morpheme: occur before the content morphemes and receive information about its form from its head, such as determiners.

Bridges (late system morphemes): possessive markers fall into this category.

Outsider late system morphemes: the form of this morpheme depends on information provided outside of their own maximal projection; case markers and affixes to nouns fall into this category.

It is worth mentioning here that 4-M model was set off to explain the shift between different languages, rather than between varieties of the same language as pointed out by Bassiouny. Nevertheless, Bassiouny proposed to use this model hoping to study the code switch in Egyptians' monologues. The analysis of the data that consisted of 30 hours of lectures, political speeches, and religious sermons indicated that 4-M model only succeeded in explaining the alternation when the ML was in MSA. Still, the model fell short in clarifying the linguistic situation among Egyptians in two instances. The first case was when

the language under investigation included more than one ML at work. The second case was when MSA and ECA shared the same morpheme. The use of Myers-Scotton's models in this analysis seems to have failed in explaining thoroughly what is going on in the Egyptian community. Egyptians linguistically produce two codes/varieties that are partly poles apart and partly overlap with each other; in addition to that, they could also switch between two languages or more.

Arabic on the Internet

This part of the review focuses on the studies that were carried out to explore the language capacity on CMC in the Arab world. Social communication venues that were investigated included instant messages, emails, blogs, and chat rooms.

In their study, El Said et al. (2002) investigated language choice among 43 young professionals in Egypt to examine how this choice was interpreted in the light of globalization and identity. Through using a questionnaire followed by a semi-structured interview, researchers attempted to examine the language that those Egyptians produced on the Internet. A two-tailed analysis of variance (ANOVA) was also performed on the data to examine the factors that correlated with the use of Arabic online.

Results demonstrated the emergence of a new form of diglossia, mainly between English and a Latinized form of colloquial Arabic. It was also revealed that English was vastly used in formal written communication, while in informal interactions and chatting, the situation was balanced as informants alternated between English and Arabic (particularly Latinized Arabic). Exploring the attitudes towards this newfangled situation, participants indicated that they resorted to colloquial Arabic to express personal thoughts and feelings in their own language when they could not express it well in English. The use of colloquial Arabic was by all means enough for them to mark their national identity. They also claimed that the use of English and the Latinized form of Egyptian Arabic did not mean giving in their identity, rather indicated their ability to absorb the best of the western cultures and embrace it. In the end, interviews and survey data illustrated that the prevalence of English in

Internet communication was associated with several social, economic and technological factors.

Focusing on the new written variety online, Al Khalil & Palfreyman (2003) investigated the representation of what they called “ASCII-ized Arabic” in IM conversations (hereafter AA). Their analysis examined the means in which Arabic sounds were represented in AA and how far this representation was consistent. The researchers also examined the purposes for using AA and how IM users employed different linguistic resources to be able to compose this variety.

The research focused on female students at Zayed University in the United Arab of Emirates and its data resources included: a corpus of IM conversation mainly in AA, a short interview, and a survey of four open questions that was sent by email.

Findings revealed that AA was mainly used in informal contexts and was in an abbreviated form. Results also indicated a close relationship between the varieties used on CMC and the function of each topic discussed there. ASCII-ized Arabic was found to be used in informal context as it drew much of its structure from spoken Arabic, whereas English was used in formal academic context. The data revealed loads of code switching occurrences between English and AA, which in fact was facilitated by the use of Latin characters while writing Arabic. Moreover, data analysis disclosed that AA users resorted to use numeral symbols whenever the Latin character was not exactly representing the Arabic sound.

In her study, Aboelezz (2009) attempted to examine Latinized Arabic and its link to the linguistic abilities of bilinguals. Analyzing emails from two groups, the researcher aimed at identifying the factors that influenced code choice among young Egyptians. The study’s

main interest was to examine the code switch between English and Arabic (whether Arabic was written in Latin or Arabic characters), rather than to examine the script switch.

The results of the study featured the outstanding status of English among members of one group. Although, English was not a mandate for interpersonal communication among members of group (A), yet, they took advantage of this and alternated between Arabic and English with a slight increase in the use of Arabic. The case was different for members of group (B) where the dominant language of their interactions was English. Nonetheless, the use of Arabic among members of group (B) was noticeable in their informal communications and was manifested in the usage of Latinized Arabic. The researcher argued that the use of English among members of the two groups was mostly to state authority.

According to Daoudi (2011), globalization has greatly influenced Arabs' language on the Internet and has resulted in the appearance of a new variety she referred to as e-Arabic. The researcher argued that e-Arabic derives its main features from the various degrees of Arabic language. It is an informal written variety that shares features with the spoken language. This variety allows borrowing and modifies words from different languages so that their new form fit properly in Arabic. It also permits the use of emoticons, abbreviations, and Latin characters and finally, it is not constrained by conventional syntactic, semantic and lexical rules.

The researcher focused on Algerian youth and her data resources included a corpus of lexicon, observations, and semi-structured interviews. Furthermore, Daoudi analyzed some publications from blogs and emails to support her argument.

Findings showed that the widespread use of English changed the characteristic traits of Arabic use on the Internet. This was featured in the appearance of new words that made their way into Arabic (MSA and dialects). In her observations, she noticed the adaptation of French and English words; however, these words were formulated through adapting Arabic grammatical rules. Daoudi explained that these borrowed words attained a universal status that made them exist in almost all languages.

Language and Identity during Social and Political Changes

Studying literature that historicized social and political changes in the Arab society, we realize that there were very few studies that examined the changes on Arabic at time of

wars and revolutions. Researchers' main interest in this capacity was to investigate the link between language and identity. Consequently, when we take a glance at the research on the rise and progress of identity, we note that the importance of Arabic in building nations has always been acknowledged and articulated (Suleiman, 2011).

On the twentieth century the relationship between language and identity in Egypt was a matter of dispute. The argument was to define identity either in reference to Egyptian nationalism that revolved around the territory of Egypt or the Pan-Arab nationalism that revolved around belonging to a bigger territory (the Arab or the Muslim world). Consequently, language was interpreted in accordance with the diglossic situation of Arabic, the standard Arabic vs. the Egyptian colloquial variety (Suleiman, 2003). Although, many Egyptian scholars supported the idea of embracing Egyptian colloquial as a symbol of identity in Egypt, nevertheless, their efforts to bestow this variety in identity building failed especially as the tide of Pan-Arab nationalist movement that supported Fusha got very strong after the Egyptian revolution and during the political tide in the 1950s and 60s (Suleiman, 2008).

However, recently, the political realities of Arab countries after liberation and forces of globalization have weakened the status of Arabic particularly Fusha. The influence of socio-political realities after colonial and post-colonial era in the Arab world forced Fusha to compete with other varieties and foreign languages in constructing identity especially among young generations.

Defining identity in relation to language on the Internet, where the use of English and Latinized ECA govern this kind of communication, has also garnered a great debate. On

one hand, young Egyptians argued that communicating in Egyptian colloquial whether written in Arabic character or Latin character was effective enough to express their identity. They also claimed that their excessive use of English online was simply an indicator of their ability to embrace western values and cultures (El Said et al., 2002). On the other hand, some young Egyptians believed that Arabic and English played an equal role in their self-identification (Badry, 2011).

In a recent study that dealt with the topic of code choice and stance taking among Egyptians during January 25th revolution, Bassiouney (2012) explored how Egyptians employ linguistic resources in the process of indexing and marking self-identity. In her research, Bassiouney focused on three different forms of public discourse that occurred during the Egyptian revolution, a time when the motivations of people in Tahrir square and their identity were questioned. These linguistic resources involved discourse resources and structural resources. The former one included ethnicity, dialogicality, metaphors, and intertextuality/interdiscursivity resources, while the latter included the use of pronouns, deixis, negation, phonological, tense and aspect, and finally, structural and lexical variation resources.

The analysis of the first discourse showed that participants resorted to the “we” and “they” dichotomy in the course of verifying their political stance and disaligning themselves from untrue Egyptians protesting in the streets. The analysis also revealed that English, which was used in some incidents among people in Tahrir, was employed to mark the identity of those people. Furthermore, the occasional use of MSAs gave weight to participants’ talk and indicated the seriousness of the situation in Egypt. In the second example, ethnicity reflected in skin color was utilized to differentiate between true Egyptians

and those who pretended to be Egyptians in Tahrir square. Also, the incidents of code switch between Arabic varieties in this conversation signified the seriousness of the talk, whereas the alternation between Arabic and English was employed to reflect the identity of its interlocutors. Nonetheless, MSA with its powerful and nationalistic indexes was vastly utilized in the third discourse. The use of MSA features showed the authoritative symbol this variety held compared with other varieties and languages in identity building.

Discussion

To sum up major results of studies on language use among Arabs online, studies revealed the widespread use of English on CMC as well as Latinized Arabic (El Said et al., 2002, Al Khalil & Palfreyman, 2003, Aboelezz, 2009, and Daoudi, 2011). Results of the reviewed studies disclosed that Arabic in its conventional script is employed the least among language varieties online. The findings of El Said et al. (2002) accord with the results of Al Khalil & Palfreyman (2003) and Aboelezz (2009) as they confirm the prevalent use of English specifically in formal interactions whilst the use of Latinized variety of Arabic predominated informal communications and chatting venues.

When linguists studied language use online, the focus of their research was not to study a specific variety of Arabic; rather, they explored the linguistic practices of Arabs online in general. When making reference to different varieties of Arabic, researchers did not explain the features they utilized in differentiating between them. Literature pointed out that theories and models that were proposed to study code switching in Arabic have only focused on the spoken form of the language. Still, these theories and models fell short in describing thoroughly the linguistic situation in the Egyptian community.

This review also revealed a lack of research that explores language variations at the time of crisis. Studies on language during time of crisis only focused on examining the link between identity and language and concluded that MSA and ECA are in constant competition with each other to represent identity in Egypt. This competition has clearly been reflected in literature that discussed the link between language and identity then and even nowadays, however, literature indicated a difficulty in reaching a clear conclusion about this issue. Today, the conflict is now not limited to the use of MSA or ECA as a symbol of self-identification among Egyptians; it also extends to include English. This dispute echoes in online communication as well, added to it the use of Latinized Arabic.

With the eyes of the whole world directed towards the changes taking place in the Arab world in which social networks have immensely contributed either through initiating, organizing or discussing its major events, the need to investigate Facebook and the language of Egyptians communicating on it at that time arises. To the extent of the researcher's knowledge, no research has been done to examine the capacity of language used on Facebook during January 25th revolution.

Chapter 3: METHDOLOGY

The focus of interest in this study is to record the language used by young Egyptians on the Internet at time of crisis. In order to investigate the capacity of this language, Facebook status updates were collected and examined to answer the following questions.

First, what topics have Egyptians been discussing on this communication venue between Sept. 2010 and Sept. 2011? Is there any difference between the topics they had exchanged views about before the revolution began and the topics they have been discussing during and after the revolution? What writing scripts have they been using? Finally, what is the most salient representative of lexical entries and referring expressions in their language?

I. Participants

The study targeted Egyptian Facebook users living in Egypt, specifically in Cairo. In total, 14 participants between the ages of 19 and 30 took part in the research. The sample included 9 male and 5 female. Participants were undergraduates and graduates of public and private universities majoring in engineering, business, law, pharmacy, and educational and social sciences.

II. Design of the study

This study follows a mixture of qualitative and quantitative research design. It could be classified as an exploratory, qualitative and quantitative design that attempts to describe the language used among Facebook users before, during and after January 25th revolution in Egypt.

III. Instrument

Various methods were utilized to explore language usage on the Internet. Questionnaires, interviews, corpora based analysis and formal and informal observations were among the most common data gathering techniques in such research project.

Researchers who investigated Arabic status online (Aboelezz, 2009; El Said et al. 2002; Al Khalil & Palfreyman, 2003; and Daoudi, 2011) employed surveys, interviews and corpus-based analysis as means of data collecting. In this study, a corpus-based analysis was utilized to elucidate language was used by how Egyptians online during January 25th revolution.

IV. Procedures

Two Facebook friends offered to circulate a call for participation among their colleagues and co-workers to gather data. One of the volunteers works for Resala Charity Organization and the other one is the administrator of a Facebook page entitled “Egyptian Association for Educational Resources (E-ERA)”, which is an organization that serves youth and educational organizations to promote human development, technology, and cultural understanding and values. It should be pointed out here that participants from E-ERA group travelled and lived for a short time period abroad at some point in their life. The call for participation included instructions; both in Arabic and English, on how to contact the researcher and send the data following the methods below:

This method was used with participants (non-timeline users) to download a copy of their Facebook data following these instructions:

- 1- Click the account menu at the top right of Facebook page.
- 2- Choose account settings.
- 3- Click on "Download a copy".
- 4- Click “Start My Archive” on the following page.

Once the participants received the data by email, a copy of their wall data (wall posts file) was sent to the researcher via email. The second method was used with participants who used

“Facebook Timeline”. Herein, the participants were advised to send the researcher a friend request. Once the friendship request was accepted, the researcher started collecting status updates of the specified period through copying and pasting.

V. Data Collecting and Analysis

In order to answer the research questions, a corpus of 500 Facebook status updates was analyzed. The timeframe for collecting data was the 5 months before the revolution and the following 7 months. It is worth mentioning that the data was collected a year after the revolution. Facebook at that point introduced a new profile page design, known as “Facebook Timeline”. The design changed the profile from a list of most recent updates to a complete summary of the user’s entire life. In the course of collecting data, some participants switched to this new design and some did not. Due to some technical issues, the farthest point in time to which the researcher was able to scroll down the page of non-timeline user to collect data was 5 months before the revolution. Scrolling down farther caused the news feed to load improperly or to crash. As for Facebook timeline user, loading problems also occurred when choosing the specified passage of time to be examined. This made gathering more data beyond the 5 months before the revolution difficult.

Collected data was analyzed quantitatively and qualitatively. In order to answer the first question, the content of each status update was classified according to topic (social, political, religious, and academic, etc.....) while answering this question: in what context would this status be written? During the classification process, the date on which the status was written was taken into consideration. These dates represented a milestone in the development of the revolution path.

To answer the second and the third questions, another classification was made on the same content to identify the writing script that participants used online (Arabic, English, and Arabic written in Latin script, etc....). Finally, a description of the language used before, during and after the revolution was presented and the most salient representative of lexical entries and indexical expressions was identified.

Chapter 4: RESULTS AND DISCUSSION

Pilot Study

In an attempt to analyze the linguistic practices of Egyptians online, this pilot study explores whether or not the 4-M Model could fully explain how Egyptians alternate between

written varieties of Arabic on Facebook. This pilot study also looks at where this form of communication would be placed on Badawi's continuum.

When linguists looked into Arabic on CMC as a written medium of dialects (El Said et.al, 2002; Al-Khalil and Palfreyman, 2006; Aboelezz, 2009; and Daoudi's, 2011), they did not think of analyzing this written medium. Research has either examined how English and Arabic situate online as in (El Said et al in 2002) or just focused on studying LA features and examining why, when, and with whom users of Internet put such trend to use as in (Aboelezz, 2009; Essawi 2011; Merchant 2001; Al Khalil & Palfreyman, 2003).

Although the ML and the 4-M models were initially proposed to study code switch between two different languages, yet, Bassiouney (2009) suggested employing these models to study code shift in speech contexts in the Arabic language. Bassiouney found that these models were unable to thoroughly explain this phenomenon in the Egyptian community. The models had a number of significant drawbacks when employed in analyzing spoken Arabic. One of these problems emerged when the grammatical frame of clause under investigation was provided by more than one variety or language. Also, owing to double morphology from MSA and ECA, these models encountered some difficulties in deciding which variety morphemes belonged to. Moreover, Bassiouney revealed that for the ML model to effectively describe the linguistic situation in Egypt, the structural rules in interlocutors' clause needed to be derived from ECA. Meanwhile, the 4-M model was able to explain the code switch in Egyptians' speech only when these rules originated from MSA. Nevertheless, this ideal linguistic situation does not exist in the Egyptian

communities since Egyptians tend to switch between Arabic varieties that share many linguistic features (Bassiouney, 2009).

Furthermore, some linguists resorted to Badawi's model, which highlighted a five level spectrum of spoken language, to analyze Arabic. Yet, Badawi's theory emphasized that these levels considerably overlap and have no boundaries between one another.

Methodology and Participants

A total of 25 Facebook status updates are collected and analyzed. The data is collected from 4 young Egyptian Facebook users living in Cairo. Two participants are female and other two are male. Participants have undergraduate degrees either in engineering, pharmacy, or business administration.

Data Analysis

In the following part, the researcher presents the analysis of 25 status updates in which Myers-Scotton's (4-M) model was applied. The goal of this analysis is to examine whether or not this model helped in explaining the shift between MSA and ECA among Egyptians on CMC. Based on the notion that internet users today are more likely to conduct spoken conversations in written modes on CMC, language transcription here was offered based on the Cairene spoken language.

1- المجلس العسكرى فعلاً هو حامى الثورة المضادة.

il- maglis il-ʕaskari fiʕlan huwa ɥa:mi s-sawra l-muḏaḏa

System morpheme

il definite article ECA

il definite article ECA
huwa pronoun MSA
s assimilated definite article ECA
l definite article neutral

Content morpheme

maglis noun ECA
ʕaskari adj ECA
fiʕlan adv neutral
ḥa:mi participle neutral
sawra noun ECA
muḍaḍa adj neutral

2- افتحوا قناة الحياة، شوفوا أهالي الشهداء. ربنا يصبرهم.

?ftah-u: qana:t il-ḥaya fu:f-u: ?aha:li:f-fuhada Rabbna ysabbarhum

System morpheme

u: pronoun neutral
il definite article ECA
u: pronoun neutral
f assimilated definite article neutral
na pronoun neutral
hum pronoun neutral

Content morpheme

?ftah verb neutral
qana:t noun neutral
ḥaya noun neutral
fu:f verb ECA (MSAverb, however, it is standardized asan ECA verb)
?aha:li noun neutral
fuhada noun ECA
Rabb noun neutral
ysabbar verb ECA

3- الحرية مش مكتوبلنا وهتفضل الديموقراطية اداونا سراب.

il-ḥuriya mif maktu:ba-l-nawha-tiḥdal id-demqratiya ?uda:m-na sara:b.

System morpheme

il definite article ECA
mif negation marker ECA

<i>l</i>	preposition	neutral
<i>na</i>	pronoun	neutral
<i>w</i>	connector	neutral
<i>ha</i>	future marker	ECA
<i>dassimilated</i>	def. article	ECA
<i>?uda:m</i>	adv. (place)	ECA
<i>na</i>	pronoun	neutral

Content morpheme

<i>huriya</i>	noun	neutral
<i>maktu:ba</i>	noun	neutral
<i>tifdal</i>	verb	ECA
<i>demoqratiya</i>	noun	neutral
<i>sara:b</i>	noun	neutral

4-مش قادرة أصدق إني من يوم الإثنين ماخرجتش م البيت. يارب اشفيني

mif?adra ?asadda? ?inni min you:ml-itni:n ma-xaragt-fmil-biyt ya Rabb ?ffi:ni

System morpheme

<i>mif</i>	negation marker	ECA
<i>?inn</i>	conjunction	ECA
<i>i</i>	pronoun	neutral
<i>min</i>	preposition	neutral
<i>l</i>	assimilated definite article	ECA
<i>ma</i>	negation marker	ECA
<i>if</i>	negation marker	ECA
<i>m</i>	assimilated preposition	ECA (shorthand من)
<i>ya</i>	vocative particle	neutral
<i>ni</i>	object pronoun	neutral

Content morpheme

<i>?adra</i>	participle	ECA
<i>?asadda?</i>	verb	ECA
<i>you:m</i>	adv. Time	ECA
<i>itni:n</i>	adv. Time	ECA
<i>xaragt</i>	verb	ECA
<i>biyt</i>	noun	ECA
<i>Rabb</i>	noun	neutral
<i>?ffi:</i>	verb	neutral

5-حتي غرفتى..لا أجد فيها حریتی;)

hatta gurfati ... la ?ajid fi:ha huriyati ;(

System morpheme

*hatta*particleneutral

*i*pronoun

neutral

*la*particle

neutral

fi:preposition neutral

*ha*pronoun neutral

*i*pronoun neutral

Content morpheme

ġurfat nounMSA

*ʔajid*verb MSA

*ħuriyat*noun neutral

6- هعمله ديليت وبلوك او يمسح نفسه احسن وميردش

haʕmilluh dili:t w bluk ʕw ymsaħ nafsuhʕaħsan w ma-yrodd-if

System morpheme

*ha*future marker

ECA

lu preposition

ECA

h pronoun

neutral

w connector

neutral

ʕw connector

neutral

h pronoun

neutral

ma negation marker

ECA

*if*negation marker

ECA

Content morpheme

ʕmil verb ECA

dili:t verbECA

bluk verb ECA

ymsaħ verb ECA

nafsunoun neutral

ʕaħsan adj neutral

yrodd verb ECA

7- شعار المجلس العسكرى هو "عفواً الثورة لا تحكم الان حاول فى وقت لاحق"

fiʕa:r il-maglis il-ʕaskari huwa ʕafwan as-sawra la taħkum ʔalʔan ھا:wil fi waqt la:ħiq

System morpheme

il definite article ECA

il definite article ECA

huwa pronoun MSA

<i>ʔafwan</i>	interjection	MSA
<i>as</i>	assimilated definite article	ECA
<i>la</i>	particle	neutral
<i>ʔalʔam</i>	adv. time	MSA
<i>fi</i>	preposition	neutral

Content morpheme

<i>ʃiʔa:</i>	noun	neutral
<i>maglis</i>	noun	ECA
<i>ʔaskari</i>	adj	ECA
<i>sawra</i>	noun	ECA
<i>taḥkum</i>	verb	MSA
<i>ḥa:wil</i>	verb	neutral
<i>la:ḥiq</i>	adj	MSA
<i>waqt</i>	noun	MSA

8وكالعادة التلفزيون المصري بألوانه تحت امر النظام

w ka-l-ʔa:da it-tilifzyu:n il-masri bi-ʔalwanuh taht ʔamr in-niza:m

System morpheme

<i>w</i>	connector	neutral
<i>ka</i>	connector	neutral
<i>l</i>	assimilated definite article	neutral
<i>it</i>	assimilated definite article	ECA
<i>il</i>	definite article	ECA
<i>bi</i>	preposition	neutral
<i>h</i>	pronoun	neutral
<i>taht</i>	preposition	neutral
<i>in</i>	assimilated definite article	neutral

Content morpheme

<i>ʔa:da</i>	noun	neutral
<i>tilifzyu:n</i>	noun	neutral
<i>masri</i>	adj	ECA
<i>ʔalwanu</i>	noun	neutral
<i>ʔamr</i>	noun	neutral
<i>niza:m</i>	noun	neutral

Discussion

The findings of the pilot study seem to be consistent with those of other previous studies about language online. Much of the previously mentioned linguistic features of online language are found in the interactions of young Egyptians on Facebook. For

example, the use of Latin alphabet is manifested in the following status update where Latin script is used in writing Arabic:

Come back ... EI7dl

March 10, 2011

This example also demonstrates the use of numerals when writing Arabic in Latin characters in an attempt to approximate Arabic sounds that do not exist in English. Moreover, the same example reveals one form of abbreviation, shorthand, as in EI7dl which means الحمد لله in Arabic.

Furthermore, language on Facebook discloses the use of one form of assimilation which is reflected in writing this phrase "م البيت". The possible explanation for this might be related to the lack of formality idea in online communication. Thereupon, users tend to write in a very informal way or what could be considered a scripted production of what they want to articulate orally. The idea of informal language is also apparent in the discrepancy of orthography in online communication. For instance, the adverb "in front of us ادامنا" is written as it would exactly be phonetically produced and this conforms to the informality idea. However, in informal contexts as in example 4, the word "Monday الإثنين" is written in MSA whilst it should have been transcribed in ECA. This non-standardization in writing Arabic online may result in perplexity when examining this form of communication. Finally, sounds and facial expressions, which are only present in face-to-face communication, are displayed in a form of emoticons in example 5, such as in the use of ;(which means crying.

In regard to Myers-Scotton's model of analysis, which is defined by system morphemes, the 4-M model has also faced some difficulty in explaining thoroughly how

Egyptians switch between MSA and ECA on Facebook. Analyzing this example افتحوا قناة الحياة, we note that the double lexicon from Arabic varieties causes problems in identify the variety to which the morphemes belong, MSA or ECA. At this point both system and content morphemes could be from any variety. The model yields same results when analyzing this constituent وكالة التليفزيون المصرى بألوانه تحت امر النظام. Almost all system morphemes here are neutral, i.e. morphemes could be from MSA or ECA. This also relates to content morphemes, as they could overlap in usage between MSA and ECA.

Furthermore, it was difficult to utilize the model with the absence of phonological and phonetic features as well as the absence of case and mood endings. The following example المجلس العسكرى فعلاً هو حامى الثورة المضادة indicates the importance of these features in deciding whether the language should be recognized as MSA or ECA.

Conclusion

Collected data for this study is completely a written one. This pilot study set out with the aim of investigating whether or not the 4-M model of analysis could be used to examine language used by Egyptians on Facebook. The results of this pilot study corroborate the findings of a great deal of previous work in this field. In this respect, the written variety

produced on Facebook is found to be very informal and abbreviated. Besides, much of linguistic features of spoken and written language are found in the interaction among Facebook users in Egypt. Nonetheless, the analysis shows that the 4-M model has failed to give a thoroughly picture on how Egyptian Facebook users switch between MSA and ECA online. The absence of features of oral language and the overlap between MSA and ECA lexical entries make utilizing this model to describe Arabic online inadequate.

The situation gets more confusing when the level of this online form of communication is considered. Previous research has described Internet users as educated Egyptians who are well familiar with foreign languages (Yaghan, 2008; and Essawi, 2011). Base on this assumption, the capacity of Arabic used on CMC would be placed equally to this of colloquial of the cultured, or *عامية المثقفين* on Badawi's continuum. Once again, the absence of phonological features, the lack of case endings together with the overlap between MSA and ECA lexical entries make utilizing Badawi's continuum to describe language online incompetent.

The Present Study

To identify top trends in status updates among young Egyptians on Facebook between September 2010 and September 2011, a total of 500 statuses were gathered and analyzed. The study aims at classifying the kind of scripts used online at the time. Finally,

the study focuses on pinpointing the salient element of lexicon and expression of referring in the data.

The total number of gathered data was broken down as follows: ninety-five status updates that represented the five months before the revolution, thirty-six status updates that exemplified the climax of events during the 18 days of the revolution, and three hundred and sixty-nine status updates that represented the period followed toppling the regime till the end of September 2011. The discrepancy in the number of collected status updates is due to the fact that Internet service was shut down in Egypt for more than 6 days during the revolution. Since the beginning of the revolution, Facebook has become the communication vent for many Egyptians through which their feelings, opinions and thoughts are expressed. This is why we notice an increase in number of status updates that have been collected since then.

Answer of Question 1

What are the top trends in Facebook status updates between September 2010 and September 2011?

Figures 1, 3, and 5 present the results obtained after identifying top trends in status updates on Facebook between September 2010 and September 2011. Each figure represents a certain time period during that specified year. It can be seen from the data in figure 1, which represents the time period before the revolution, that writing about family, friends, and personal status besides writing about religion peak status updates with 46% and 32% respectively.

As for data from the 18 days of the revolution, figure 3 indicates that 81% of status updates are about politics, whereas updates about social life and religion represent 8% each. Finally from the data in figure 5, we can see that writing about politics continues to top the trends in the seven months that followed the revolution until the end of September 2011. This trend peaks with 63%, then comes writing about social life in second place with 15%, next religious in third place with 11%.

Furthermore, figures 2, 4 and 6 illustrate the categorization of trends in Facebook status updates. Each trend is classified into different sub-categories. Social statuses are classified as follows: Personal and Social Status, Social Quotes Status, Social Felicitations Status, and Social in Political Context Status. Whereas Religious statuses are categorized as follows: Religious (Qur'an and Hadith) Status, Religious Prayers Status, Religious Quotes Status, Religious Felicitations Status, and Religious in Political Context Status. And finally Political statuses, which are assorted into Political Statements and News Status, Sarcastic Political Status, Political Quotes Status, Sarcastic Political Quotes, and finally Political Slogans Status.

It is worth mentioning here that the line defining and categorizing Facebook statuses has been to some extent blurry since the revolution began. The revolution has captured the attention of Egyptians and since then everything in their life revolves around the revolution and politics. When Facebook users wished to pinpoint important political events, they tended to use either religious statuses, social statuses or cultural ones (songs and poetry) to express opinions, feelings and thoughts towards what is happening in Egypt. The analysis also shows an increase in the usage of sarcastic political statuses and sarcastic political quotes after the revolution. For Egyptians, humor is a way to express feelings, circulate information, raise awareness and have a giggle on current events.

Figure 1

Top Trends in Facebook Status Updates before the Revolution

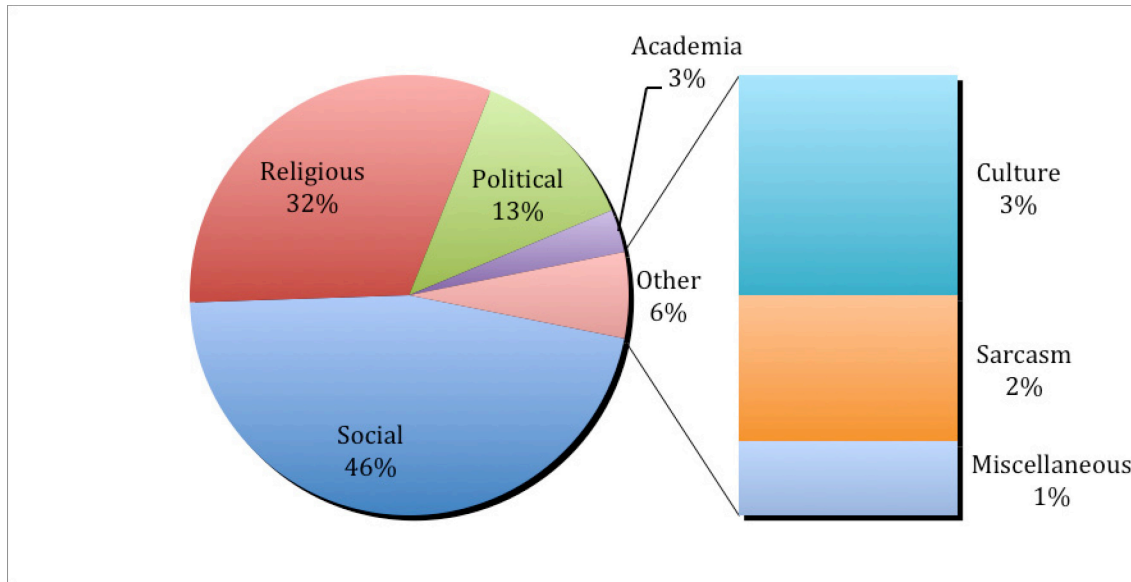
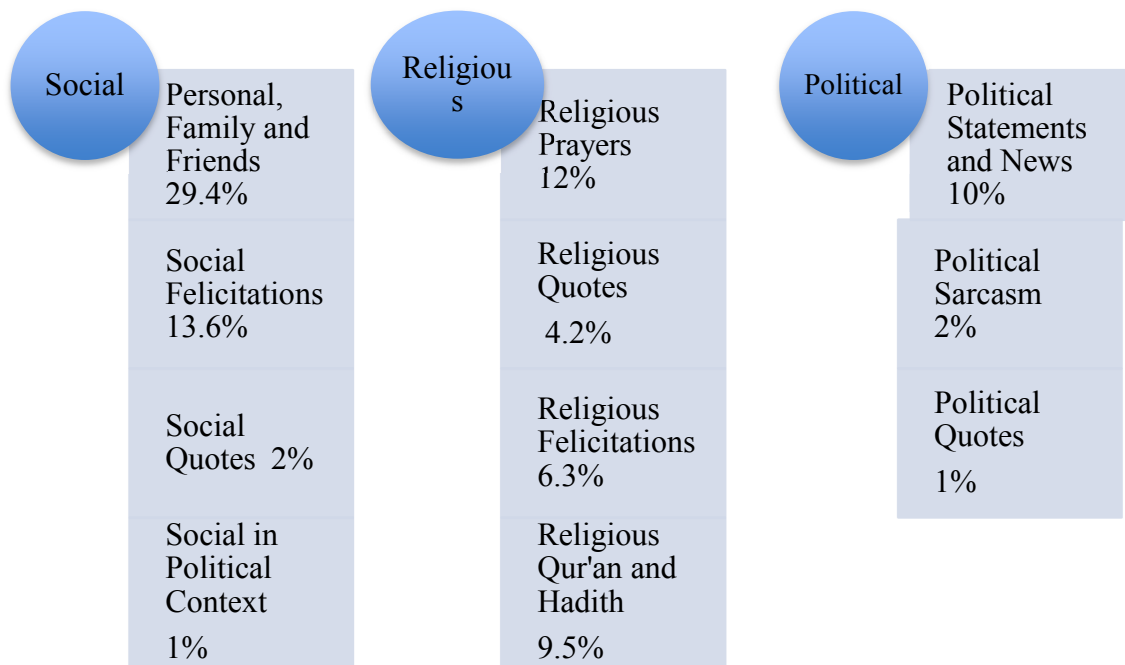


Figure 2

Sub-Categories of TopTrends in Status Updates before the Revolution



Presented here are examples that demonstrate sub-categories of top trends in Facebook status updates before the revolution:

Social Felicitations

Happy New Year

December 24, 2010 at 6:13pm

Social in Political Context

انا هلبس اسود وأقف ع الكورنيش يوم الجمعة الساعة 4
عايز اعبر عن غضبي بشكل محترم وملفت ف نفس الوقت

January 7, 2011

I will wear black and stand by the corniche at 4pm on Friday

I want to express my anger in a respectful and unusual way.

January 7, 2011

Social Quotes

Success is not a destination; it is a journey.

November 24, 2010 at 6:51pm

Religious Prayers

رحمك يا رحيم

عفوكم يا عفو

غفرانك يا غفور

دعوتك كما امرتني

فاستجب كما وعدتني

September 3, 2010 at 8:20am

(I seek) Your Mercy O Merciful

(I seek) Your Pardon, O Pardoner

(I seek) Your Forgiveness, O Forgiving

Prayed as you commanded

Answer my prayers as you promised

September 3, 2010 at 8:20am

Religious Felicitations

koll sana we enttooo tayebeeen.... eid mobark for all of u

November 15, 2010 at 1:48pm

Figure 3

Top Trends in Facebook Status Updates during the Revolution

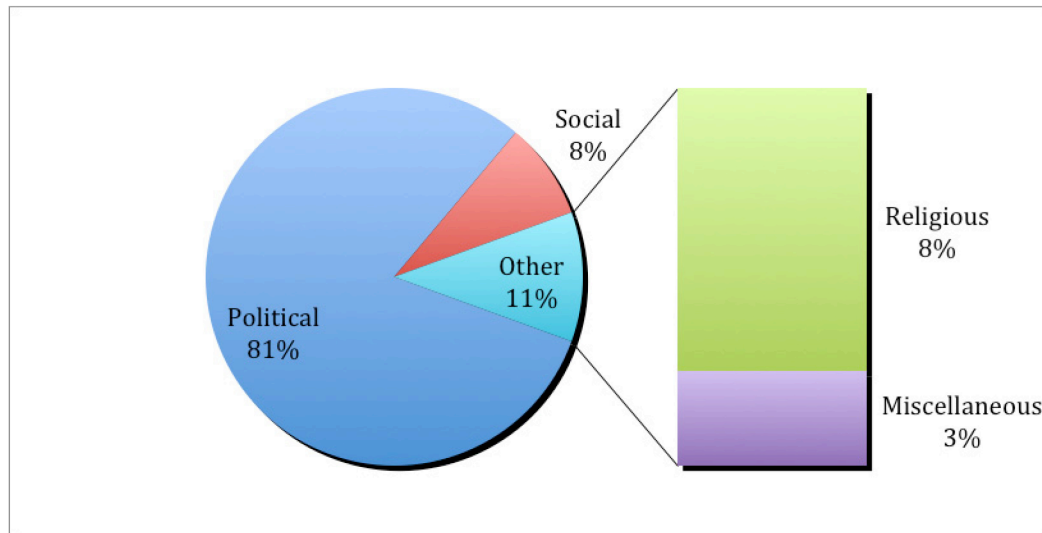
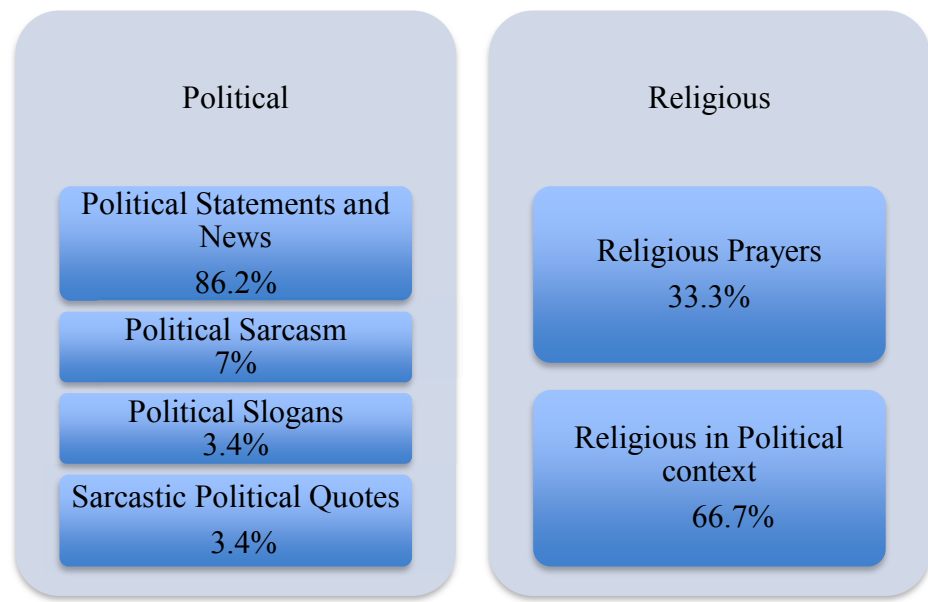


Figure 4

Sub-Categories of Top Trends in Status Updates during the Revolution



Presented here are examples that demonstrate sub-categories of top trends in Facebook status updates during the revolution:

Political Slogans

ثوره ثوره حتى النصر ... ثوره ف كل شوارع مصر

January 26 at 3:34pm

Revolution, Revolution until victory ... Revolution in every Egyptian street

January 26 at 3:34pm

Political Sarcasm

هههههههههه

حسنى اما غار ف ستين داهيه ومات قابل جمال عبدالناصر والسادات سالوه قالولو: سم ولا منصه

قالهم لا : فيس بوك

February 11 at 11:09pm

Hahahahaha

When Mubarak died and went to hell, he met former Egyptian presidents who were assassinated, Sadat and Abd el Nasser. They asked what toppled you of power, poison or a bullet? He replied: "No, Facebook!"

February 11 at 11:09pm

Sarcastic Political Quotes

بلال فضل:"مصر هي اللي خدمت مبارك" عشرة على عشرة والله

February 5 at 5:13pm

Bilal Fadl, "It is Egypt that served Mubarak well"

February 5 at 5:13pm

Religious in Political Context

أن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم . ولقد بدأنا التغير بعدم السكوت عن الحق والرضا بالباطل ولن يخلف الله وعده.

February 2 at 5:49pm

“Indeed, Allah will not change the condition of a people until they change what is in themselves” Ar-Ra`d, verse no 11

We started the change by not tolerating with injustice and approving wrong deeds, Allah will never fail us in His promise.

February 2 at 5:49pm

Figure 5

Top Trends in Facebook Status Updates after the Revolution

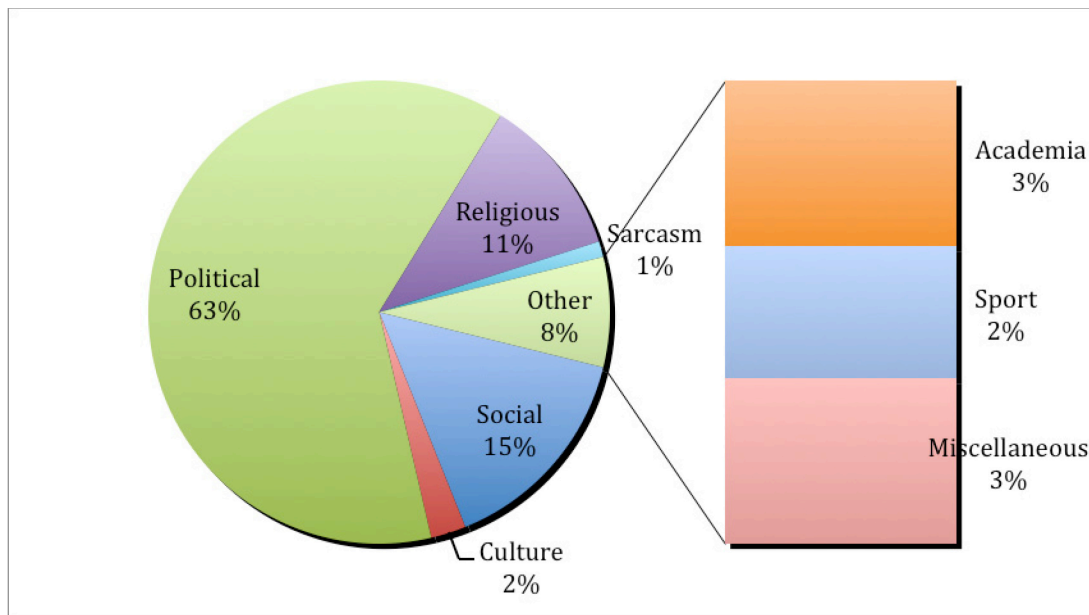


Figure 6

Sub-Categories of Top Trends in Status Updates after the Revolution

Political	Social	Religious	Culture	Academia
<ul style="list-style-type: none"> • Political Statements and News 42% • Political Sarcasm 13% • Sarcastic Political Quotes 3% • Political Quotes 4 % • Political Slogans 1% 	<ul style="list-style-type: none"> • Personal, Family and Friends 12% • Social Quotes 2.2% • Social Felicitation s .5% • Social in Political Context .3% 	<ul style="list-style-type: none"> • Religious Prayers 6% • Religious in Political Context 1.6% • Religious Felicitation s 1% • Religious Qur'an and Hadith 2.4% 	<ul style="list-style-type: none"> • Songs 1.1% • Poetry .3% • Songs in Political context 1.1% • Poetry in Political Context .5% 	<ul style="list-style-type: none"> • Sarcastic Academia 1% • Personal Academia 2%

Presented here are examples that demonstrate sub-categories of top trends in Facebook status updates after the revolution:

Culture (Songs)

يا بتاع التفاح, لون تفاحك راح, فى خدود ست الكل...

يا بتاع الياسمين, مين يندهلك مين, واحنا معانا الفل...

يا بتاع الرمان, رمانك دبلان, بص علينا وطل...

حاجة كده من الزمن القديم

June 21 at 9:06pm

Oh apple vendor, the color of your apple faded away, the color is seen now on the beautiful lady's cheek.

Oh jasmine vendor, who would want your jasmine since we have the beautiful lady.

Oh pomegranate vendor, your pomegranate is wilted, look at us and see how lifelike we are. A song from the old days

June 21 at 9:06pm

Sarcastic Academia

المجلس العسكري : نهيب بالاخوة المواطنين الي راشقين على الفيس طول اليوم يتلّموا شويه و يقوموا يذاكروا عشان
احتمال الميڊترن مايتلغيش وساعتها ممكن تلبسوا. والله الموفق والمستعان

May 2, 2011

The Council of Armed Forces, “ We urge our brothers, citizens of Egypt, who are sitting on Facebook all day to go and study as the midterms will not be cancelled and then you will regret it”. God is our Resort and Helper

May 2, 2011

Culture (Poetry) in Political Context

صمتت فلول الخائفين بجبنهم وجموع من عشقوقي قالت قولها. هشام الجخ

February 24 at 7:50pm

The defeated remained silent, fearfully, in cowardice...and those who love you said what they had to say. Hisham El Gokh

February 24 at 7:50pm

Culture (Songs) in Political Context

لو كنت واحد منكم؟ بلاش تر غي، وتقولنا ... نمشي ونسيب حلمنا

April 28 at 8:50pm

If you were one of us... Stop telling us to walk away and leave our dream behind.

April 28 at 8:50pm

Religious (Qur'an and Hadith)

Allah says: "Say: O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful."

[Sûrah al-Zumar: 53]

May 15 at 1:26pm

هُوَ الْغَفُورُ الرَّحِيمُ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا لِعِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

الزُّمَرُ سُورَةُ (٥٣)

May 15 at 1:26pm

Political Quote

نحن لا نستسلم .. ننتصر أو نموت – عمر المختار

May 4 at 4:54pm

We do not surrender..... we either bring victory or die. Omar El Mukhtar

May 4 at 4:45pm

Social in Political Context

هننزل بكرة الصبح ننصف ميدان التحرير

عايزين نشيل اي زبالة في البلد دي

احنا الامل والقوة والارادة مفيش حد هيكسرنا أبداً

March 19, 2011

We will clean Tahrir Square tomorrow morning. We are the hope and willpower of this country; no one will break us.

March 19, 2011

Social (Personal, Family and Friends)

بقيت عمتو :

August 13 at 6:27pm

I have become an aunt ☺

August 13 at 6:27pm

What is the most prominent writing script used during this specific time period?

In regard to script use online, figure 7 shows the percentage of Arabic script, Latin script, and other scripts use on this communication venue from September 2010 to September 2011. Though Latinized Arabic is considered the most common form of online writing (El Said et.al, 2002; Merchant 2001; Palfreyman & Al Khalil, 2003), this writing script is not used as intensively as expected on Facebook. Table 2 reveals inconsistent use of Latin script featured in English language among participants during and after the revolution. The table shows that the use of Latin script has decreased within the specified period and that the use of Arabic script has been increasing since then.

The most remarkable result in the study is that 63.7% of status updates after the revolution are on Politics. Interestingly, 61% of these status updates are written in Arabic. A possible explanation for the increase in the use of Arabic script after the revolution might be related to the nature of topics discussed then. The revolution has greatly influenced politics and political discourse in Egypt and this could reveal a potential relationship between the use of Arabic script and political discussions on CMC.

Figure 7

Script Usage on Facebook between September 2010 and September 2011

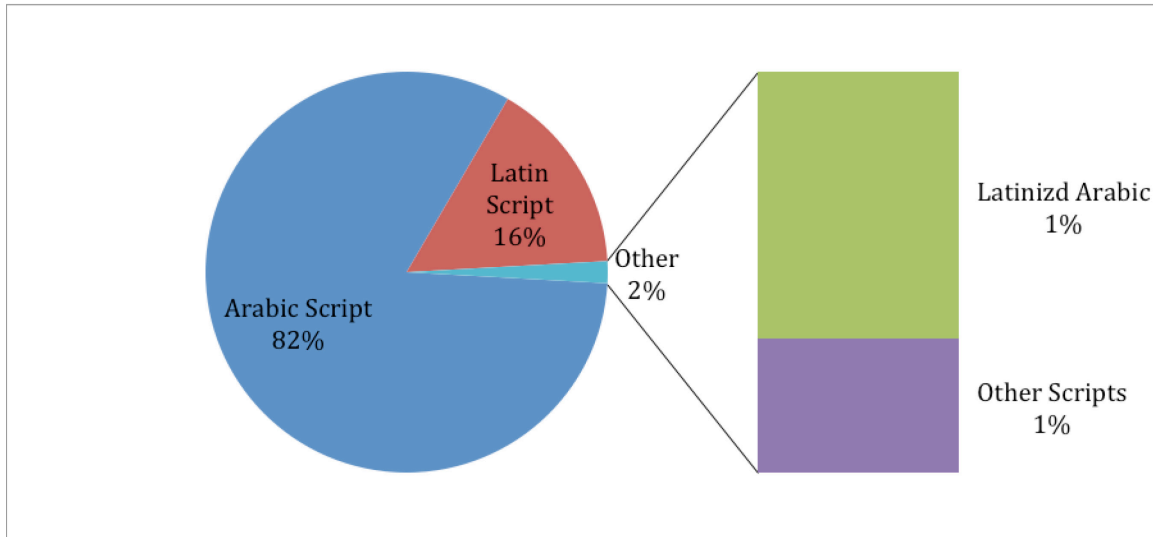


Table 2

Comparison of Script use before, during and after the Revolution

Time Frame	Arabic Script	Latin Script	Latinized Arabic	Other Scripts
5 months before the revolution	61%	37%	1%	1%
The 18 days of the revolution	77.8%	19.4%	2.8%	-----
After the revolution	87%	11.38%	1.08%	.54%

Answer of Question 3

What is the most salient representative of lexical entries and deixis in the data?

This part of discussion offers an insightful look at the lexicon use among Egyptian Facebook users. The following tables 3, 4, 5, 6, 7, 8 and 9 represent the representatives of lexicon that include the use of foreign words, literal translation, and the translation of idea, Arabization, collocation, derivation from verbs that already exist and refer to the meaning, new words and finally idioms.

Table 3

Use of Foreign Words

بورفو	بروفائل	فاينال	الفيسبوك
كوك زيرو	أجندة	ديليت	تويتر
مولوتوف	الأتراس	بلوك	يوتيوب
شو	تسونامي	شير	ميدتيرم

Table 4

Literal Translation

جدول زمني	خط أحمر	الثورة المضادة
	حرب نفسية	بيان رسمي
	كرة الثلج	حكومة انتقالية
	عدالة اجتماعية	فترة انتقالية

Table 5

Translation of the Idea

اللجان الشعبية	الإشترابية	حان وقت دفع الثمن
الأخوانوفوبيا	حلوسط	حملةالتشوية

Table 6

Arabization (is the method by which foreign words is incorporated into the language)

بسكرته	مانشيتات	فسفوري
الصهيونية	هلوسه	أبريلية
عربات	الليبرالية	الديمقراطية
	تكنولوجيا	الدكتاتورية

Table 7

Collocation (Combining of two words or more that usually appear together and convey meaning by association)

نتعاطف مع	يتجرد من	تتحنى امام	يعبر عن رأي	يطعن في شرعية	V + prep
يصدر قرارا	يبذل قصاري جهده	أخذ موقف	ينير بصيرتنا	يمنحك القوة	V + N
حال من الاحوال	الوضع على مايرام	عبره لمن	عاجز عن الشكر	مرحلة من حياتي	N + prep +N
تمويل أجنبي	السلف الصالح	الثورة المضادة	اللجان الشعبية	الرئيس المخلوع	N + Adj.
بث الرعب	وجهة نظر	علم الغيب	تشنيت الرأي العام	مفترق طرق	N+N
تحت امر	على ايد	في الوقت	من أجل تحقيق	على اثره	Prep + N
		الحالي	الاهداف		
		التحية والتقدير	كر وفر	السب والقذف	Conjunction

Table 8

By Derivation from verbs that already exist and refer to the Meaning

مخلوع	استقطاب	الالتفاف
فض	احتشاد	عمل
الناشط/الناشطة	التحريض	مطالب
تشوية	سلمية	انحراف
مسار	تدليس	تعليق
التأمر	اعتصام	التوريث
اضراب	تمويل	المصالحة

Table 9

Words with Special Referenceto the revolution

الفلول
المخلوع
كنبة
أجندة

Table 10

Idioms

مش هناخذ حاجه بعد كده غير بالذراع	قلبي عليه انكسر	ألبس طرطور
اللي حضر العفريت بصرفه أو يستحمل أذاة	تاريخ أسود	عجلة الإنتاج

أطلق كلاب أمن الدولة على الشعب	عبيد مبارك	يلعب علي كل الأحبال
يمكن يلبسوا	أول القصيدة إرهاب	اللي مش حيركب معنا
حد يكسرنا	العصافير اللي كنا دفينها	يركبوا الموجة

In respect to the use of deixis on Facebook, an insightful look at the salient representative of indexical expressions is presented here. These expressions are one of the resources that young Egyptians on Facebook utilized to display their perception and attitude towards the Egyptian revolution. These expressions included the usage of words that refers to place, time and persona.

Of the 14 participants whose status updates were examined, the analysis find that 11 Facebook users employ the “we” and “they” dichotomy in their political discourse during and after the revolution. Through employing this dichotomy, the participants try to define their stance towards protesting people in Tahrir. As can be seen from table 11, the most used pronouns among Egyptian Facebook users are “?ihna” and “ana”. In this respect, Egyptians distinctly employ ECA pronoun “?ihna” 16 times and reference to this pronoun embedded in verbs is made about 65 times, whereas, the MSA equivalent “nahnu” is only used twice. The participants also employ the personal pronoun "ana" 16 times and reference to this pronoun embedded in verbs is made about 54 times. The overall use of these pronouns certifies the political stance of participants that supports the revolution. Furthermore, results indicate that participants only utilize the pronoun “they” embedded in verbs 14 times when referring to the opposers of the revolution.

Table 11

Most Prominent Used Pronoun Deixis

ECA	MSA	The pronoun	We	I	They	They
“?ihna” "إحنا"	“nahnu” "نحن"	“ana” "أنا"	embedded in verbs	embedded in verbs	embedded in verbs	in Latin script
16	2	16	65	54	14	11

Meanwhile, the other 3 participants do not utilize any indexical expressions in their discourse, as their stance is not aligned with any political group. Instead, they use words such as “Ya Masriyyeen” and “esh-Sha’ab el-Masri” when addressing Egyptians.

In regard to demonstrative reference expressions, results in table 12 show that ECA “da” is used more than the MSA equivalent. On one hand, ECA “da” is used 14 times whereas MSA “ha:ða” is only employed twice. The ECA demonstrative here refers to major events in the path of the revolution.

Table 12

Most Prominent Used Demonstrative Deixis

ECA “ <i>da</i> ”	ECA “ <i>di</i> ”	MSA “ <i>ha:ða</i> ”
14	8	2

Lastly, as shown in table 13, ECA time expression “in-naharda” is employed 11 times when referring to distinct dates in the path of the revolution.

Table 13

Most Prominent Used Time Deixis

“ <i>in-naharda</i> ”
11

From the data in table 7, it is apparent that collocations are the most salient representative of lexicon. The concept of collocations refers to a unique lexical combination of two words or more that usually come together and convey meaning by association. There are several sub-categories of collocations, however, the focus here is on the most important types that are tremendously recurrent on Facebook in time of the revolution. Classification of these types is based on grammar and depends on grouping word classes according to their occurrence together in language use. Performing a profound analysis on collocations, we find that the topmost types of colligated word patterns in this corpus are:

- 1- noun + noun as in *بث الرعب*
- 2- noun+ adj. as in *الثورة المضادة*
- 3- noun + perp.+ noun as in *حال من الاحوال*

Furthermore, we find that the category of collocations that begins with a verb comes in the second place, for example:

- 1- verb + prep as in يعبر عن رأي
- 2- verb+ noun as in يبذل قصاري جهده.

Linked to lexicon use online, it is found that idioms and the derivation of vocabulary from verbs come in second and third places when identifying the most salient representative of lexical entries in data. In regard to use of indexicality expressions online, it is found that ECA pronoun “?ihna” is the most prominent representative of pronoun deixis, following that comes the use of subject pronoun "ana". As for the use of expressions that refer to places, ECA “da” tops this category. Finally, the analysis reveals that the most salient feature in time expressions is ECA word “in-nahrda”.

Moreover, the most remarkable result to emerge from data analysis is related to script use among Egyptians on Facebook. Results reveal that Arabic in its conventional script is the main script used between September 2010 and September 2011. Previous research revealed that English and Latinized Arabic were the dominant languages on CMC and this contradicts with the finding of the current study. A possible explanation for the increasing use of Arabic script in time of the revolution could be attributed to the nature of topics discussed on Facebook. At that time, discussion about politics reached its peak.

The necessity to use a well-defined and simple language to be understood while communicating might be another explanation for the widespread use of Arabic script while talking about politics. On a side note, the researcher presumes that the use of Latinized

Arabic might take place when Facebook users start to interact with each other. The use of this variety would more likely to occur in the dialogue of two Facebook users rather than in the monologue initiated by one Facebook user.

January 25th Revolution and Teaching Arabic as a Foreign Language

The revolution has produced a large amount of documents and materials whether this was in an aural, visual or written form. These documents and materials historicized the events that took place since the first day of the revolution and it took many forms such as diaries, books, documentaries, movies, etc. With these accessible materials, teachers of Arabic as a foreign language thought of designing and offering courses that incorporate the Egyptian revolution in their curriculum. For example, the University of Maryland offered an intensive course entitled “Learn the Arabic of the Egyptian Revolution” during the summer of 2011. One of the course objectives was to present the socio-cultural discourses of 25th January Revolution. Also, the American University in Cairo in the spring of 2011 offered a seminar with the title of “TRANSALTING REVOLUTION”. The seminar focused on translating various kinds of texts, such as chants, slogans, jokes, poems, reports, media coverage, interviews, diaries, and presidential and cabinet speeches and declarations. It also presented the issues and problems that these texts might arise when translated. Additionally, a new chapter was added to “Om Ed-donia”, a textbook designed to teach ECA to students of Center of Arabic Studies Abroad (CASA) at the American University in Cairo. In this course, students were introduced to a variety of audio and written materials that were related to January 25th revolution. Finally, The Arabic Language Institute at the same University

offered a new course for its intermediate level students in the academic year 2011-2012. The course title was “El Thawra El Masriyya” and its material ranged from documentaries, media coverage, interviews, slogans, chants and poems.

In view of the fact that colligated word pattern is the prevalent category of lexicon employed on Facebook, this finding has important implications in teaching Arabic and in building and developing learners’ vocabulary. For several reasons, the presentation of collocations is considered to be of great value to AFL curriculum. First, teachers in presenting collocations in classroom can draw learners’ attention towards combined word patterns or multiword units and shed light on how they are formed and utilized. Second, teaching collocations helps learners develop strategies to be used when acquiring and expanding vocabulary. Third, collocations help teachers to determine which word can be part of the main vocabulary of a language and which cannot. Fourth, shaping the meaning of words can only be fulfilled through mastering the skill of connecting and associating two or more words together. Fifth, learning colligated word pattern can be a save-time process. Since it is impossible to expose learners to all words and their collocations in context throughout one course, teachers need to carefully choose and select the most suitable collocation to be taught in the AFL class. There are several criteria that help in determining such a choice; among them are frequency, easiness/difficulty, and learner’s needs.

Facebook has developed into an important social network through which Egyptians’ news and everyday life events can be followed. The study shows how the discussion about politics during and after the revolution is reflected on language use among Egyptians on Facebook. Teachers of Arabic as a Foreign Language should be aware of this and think of a

way to present up-to-date vocabulary and terms related to this genre to their students.

Learners should stay well informed about the recurrent language being used among Egyptians.

Additionally, integrating such a valuable tool in teaching and collaborative learning is not just beneficial for learners, but also for teachers in this digital age. This integration can take many forms and practices. For example, a virtual community for an AFL class about Media could be created on Facebook where learners only communicate using Arabic script. Teachers here are recommended to invite natives to participate in this group and to interact with students. This procedure creates an authentic communicative environment that can help learners easily communicate with natives. In this group, teachers can initiate a topic of discussion or suggest a topic to be investigated, such as “elections”, “January 25th revolution” or “TV and media”. Teachers can also share some newspaper articles and prepare some questions through which learners engage in a meaningful discussion.

Assignments can be designed here to help learners acquire vocabulary items. Teachers can ask learners to identify collocations, idioms or to derive new words from verbs and use these items in an accurate context. Another task would be to list some of the new vocabulary learners encountered in the discussion around this topic. Teachers can also ask learners to compare the writing style used in a specific article with the writing style used in other articles discussing the same topic from different sources.

Lastly, raising students’ awareness of the diglossic situation of Arabic can be explained thoroughly by examining the spoken discourses shared on Facebook, such as clips of talk shows, interviews and short movies. Students can be assigned tasks to investigate

how natives switch between Arabic varieties and different languages through focusing on some phonological, structural, and lexical features. Through conducting a profound observation on the written variety online, teachers can draw learners' attention to the apparent incidents of switch between Arabic varieties online. This could be done through observing some morpho-syntactic features, such as negation, tense marker and conjugation, interrogation, deixis and relativisation. Code switch is an aspect through which "nativeness" in a language is measured. The more features of code switch a learner is introduced to and is able to produce, the more s/he will be able to use the language accurately and efficiently, this will also lead to the increase in their language proficiency level.

The Facebook group idea can be implemented with different levels of language proficiency and with learners of any language skill. Incorporating Facebook in teaching could be very useful for teachers and learners as long as they are not concerned with their technology expertise and Facebook privacy issue.

Chapter 5: CONCLUSION

The study of Facebook and Twitter and their role in the Egyptian revolution is becoming tremendously popular. However, research that dealt with this issue focused on examining these venues as media networks rather than platforms for linguistic interaction. Furthermore, previous studies on Arabic have never dealt with the idea of investigating language on the Internet at time of political change.

Generally speaking, the main focus of earlier research was to describe the interactive language used among CMC users. These studies proved that this interpersonal communication shares a number of features with informal spoken language. However, one criticism of much of literature on Arabic used on CMC is that it did not define the line that differentiates between Arabic varieties that were used there.

The findings of the pilot study conform to those of previous research, in that we find Facebook users tend to produce a discourse that is similar to face-to-face conversation. In an attempt to clarify how the switch between Arabic varieties occurs online, Myers-Scotton's 4-M model was utilized to examine Arabic varieties use on Facebook. However, the model

fell short to fully explain this linguistic situation in many instances. The overlapping in lexicon use and the absence of phonological features and case and mode endings make it hard to actually determine if the lexical item belongs to MSA or ECA.

The current study set out to describe the language status online before and after the revolution. The data make several noteworthy contributions in relation to the Arabic language use online. The first aspect is associated with the themes that Egyptians addressed on Facebook and how they are linked to the revolution. Young Egyptians consider Facebook a mean for providing firsthand accounts of events on the ground. Thereby, the streamed status updates is used to discuss major political events during the revolution. Also, through examining language on CMC, we uncover a raw corpus about politics and everyday life of Egyptians. The second major aspect is related to the widespread use of Arabic script on Facebook, which could also be associated with the revolution and the topics discussed there. The researcher interprets the use of Arabic characters in terms of the desire of Facebook users to make their monologues as clear and understandable as possible. Taken together, the findings suggest a possible association in promoting Arabic script use and the revolution.

As far as Teaching Arabic as a Foreign Language is concerned, results disclose a growth in lexicon use on Facebook especially related to politics and political context. Facebook is also considered a good source for vocabulary acquisition. The study suggests integrating Facebook as an educational tool in teaching AFL. Helping students acquire and expand their vocabulary pool is any teacher's objective and this could be fulfilled through designing tasks and assignments while incorporating Facebook in teaching. Meanwhile, learners of AFL could increase confidence in their ability of writing Arabic through

engaging in written discussion with natives and typing on the computer.

The trends discussed in this paper could prove to be temporary, however as the second anniversary of the renowned revolution passes by, we still see how people are provoked by political mobilization. The revolution is an unfinished business for many Egyptians. With the uncertainty that accompany the political situation, language online is to be shaped not just by the role of technology, but also by social and political realms.

Chapter 6: LIMITATIONS AND FURTHER RESEARCH

Limitations

A number of important limitations should be taken into account in this study. First, the sample size was rather small and was selected through the researcher's personal contacts. Moreover, the study targeted young Egyptian Facebook users who were living in big Cairo, a city that witnessed the majority of protests and rallies. Living in a big city might have played a role in the way participants discussed some topics on the Internet and the language they used during and after this political change.

Another limitation was related to the difficulty in performing a thoroughgoing analysis on Arabic online. Studies in this area have not proposed any theory or model of analysis to describe the alternation between different varieties on CMC. Furthermore, the idea of conducting semi-structured interviews with participants met some complexities. The difficulties emerged because some participants were unreachable to carry out the interview

with. The other difficulty was related to the researcher who had to relocate to a different city. The interviews, if they were implemented, would have helped shedding more light on language use online.

For all of these reasons, the results of the study cannot be generalized to other populations beyond this group of participants. Rather, this study should be considered an exploratory investigation that has the goal of identifying possible issues and trends for further research.

Further Research

The study reveals a possible relationship between the revolution and the language used on Facebook. This is manifested in the prevailing of political discourse online and how the Arabic script and lexical items are employed in this discourse. Results have thrown up many questions in need of further investigation. First, would the trends that emerged in the study prove to be temporary? Is there any difference between language used by Egyptians now and at the time of the revolution? Are Egyptians communicating differently on CMC venues? How would other age groups use language online? How far does the surge of pride of national identity Egyptians felt after the revolution affects language on Facebook? How would Internet users living in other areas in Egypt use language on Facebook?

It is recommended that further research be undertaken to study the interaction between two or more Facebook users rather than the monologue that the study focused on here. Also, future research might consider investigating the language used on other social

communication venues, such as YouTube, E-newspapers websites and Twitter during January 25th revolution. Finally and in the light of who engages in political discussion on the Internet, previous studies suggest a large gender gap in political discourse online.

Literature has found that men are the majority users of politically oriented message boards in some American universities (Garramone et al 1986; Hill & Hughes, 1998; Davis 1999 as cited in Stromer-Galley & Wichowski 2011). However, female participation in this study, though the number is not big, may suggest the erroneous results of previous studies.

Examining the gender variable and how it affects language use online is a topic that calls for further investigation.

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المراجع العربية

كـل عـام والـأمـة
الإسـلامـيـة بـخـير...
ير. عـيدكم مـبارك إن شاء الله
November 18, 2010 at 2:15am ·

gelukkig nieuw jaar
mutlu yeni yıl
שנה טובה ומבורכת
heureuse nouvelle année
felice anno nuovo
с Новым годомglückliches
neuesευτυχισμένο
το νέο έτος
happy new year
سنة جديدة سعيدة
December 31, 2010 at 2:33pm

خلى بالكو من الفرصة لان احيناً الواحد بيحس ان مفيش عدالة ولكن العدالة بتيجى فى صورة فرصة
محمد منير
January 22 at 12:12pm

صمتت فلول الخنفين بجنبهم _____ وجموع من عشقوقي قالت قولها. هشام الجخ
February 24 at 7:50pm

ياة
عيب اوى
ربال سرقسطة وبرشلونة
واحد صفر
بسس
بسس
March 5 at 9:05pm

من كوارث البشر
بأن يقولوا فلان هذا غير محترم
اقوله شفته , ناقشته , سمعت منه
يرد بكل برود
لا بس الكل بيقول عنه كده
March 9 at 12:13am

إذا أردت شئ بشده فدعه يغور فان عاد اليك زي الفل و ان لم يعد
فاكيد اكيد حتلاقيه في أمن الدولة
March 9 at 12:15am

يعنى ايه بلطجى؟؟يعنى واحد عامل فيها بهيم لو قابلنا فى الشارع نتلم عليه نظبطه
يعنى ايه امن الدولة؟؟يعنى ناس ماتعرفش ربنا..انما ده مايغيرش حاجة من حقيقة ان ربنا موجودوهينصفنا
وهيرد كيدهم فى نحرهم
ياريت كلنا واولكم انا نتقى الله ونقربله اكثر لأن تجربتنا اثبت للى مش واخدين بالهم ان احنا مالناش غيره
تامرحسنى:ما تغنيش للجيش لو سمحت،الا لما تعرف الفرق بين الغناء للجيش والوطن والغناء لزينة والا انت
عاوز البلد توصل لايه
March 9 at 5:00pm

March 13 at 10:44pm

March 14 at 10:04am

March 13 at 10:56pm

March 16 at 10:31pm

March 18 at 12:05am

March 19 at 9:12pm

March 21 at 6:09pm

March 23 at 9:41pm

April 1 at 8:54pm

April 7 at 12:54pm

هتوحشونی، کتتیبیر

دعواتکم لیا بالتوفیق

April 19 at 1:23am

الإنسان في هذه الحياة على حالتين : إما أنه يصنع كل ما يحدث له ويتحكم فيه براحة وسعادة ، وإما أنه يسمح لكل ما يحدث له بأن يحدث له ويصبح لعبة في يد الظروف
دكتور أحمد عماره ..

May 11 at 11:56am

الزملكاوي يرفع راسو فوووق فوووق فوووق فوووق
فوووووق كماااان
هاشوفت الأهلي ولا لسنة؟؟؟
June 30 at 4:15pm

يا صاحب الهم ...إن الهم منفرجأبشر بخير.... فإن الفارج الله
تأمل هذه الكلمات وكن حسن الظن بالله ولن يتسلل الهم إلى قلبك أبداً ... وإن تسلل إلى قلبك فكن على يقين بأن الله
هو الفارج لكل الهموم والكروب..
July 22 at 12:44am

هل عندك شك أنك أحلى وأعلى امرأة في الدنيا
وأهم امرأة في دنيا هل عندك شك
هل عندك شك أن دخولك في قلبي
هو أعظم يوم بالتاريخ وأجمل خبر في الدنيا
كـأظـم
July 28 at 3:55pm

كل عام وأنتم إلى الله أقرب وأسعد ما تكونو .وجعل الله رمضان لنا رحمة ,مغفرة ,عتق من النيران وخطوة للأمام
تعتين على كل ما نواجهه لنستمتع بأفضل وأحسن وأسعد حياة , أهلاً حبيب قلوبنا رمضان الحب والخير والبركة
والرحمة والنور والأمل والتفاؤل والبسمة والصدقة والود وصلة الرحم وطبيب القلوب أهلاً وسهلاً بك أيها الحبيب
الغالي...شهر الطاقات الإيجابية ..رمضان اهلاً .. مرحباً رمضان
((: ...
July 31 at 4:28pm

{قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ }.....آل عمران 26
August 3 at 3:55pm

يا عبيد مبارك * دي مش وسيله
دي مصر بلدي * حره وابيه
وانتوا ها تبقوا * بكره الضحية
لتاريخه الاسود * والبلطجية
يا عبيد مبارك * يا حيف عليكم
العار ماليكم * والذل ليكم
واحنا أعزة * وأهاليينا شهدا
وانتوا العبيد * عبيد جمال
وجمال خربها * وعلاء نهبها
وانتم عبيد * واحنا الرجال

هانقولها دايمًا * هانعيش رجال
August 16 at 2:32am

كلمة للمفكر المصري د.محمد عمارة
" حين يجمع أطفال غزة المال لـ أطفال الصومال يجب أن يبكي بقية العالم عاراً على نفسه "
August 17 at 2:20am

من وجهة نظري أن ما حدث مساء أمس من الشاب أحمد الشحات يفوق تأثير أكبر حرب نفسية في تاريخ صراعنا مع الصهيانة ، والله لا يمكنكم أن تدركوا كيف سيؤثر هذا الحدث نفسياً على الأسر الصهيونية ، أوقن أنهم قضوا أتعس ليلة في تاريخهم بالأمس ومن المؤكد أنهم رأوا كوابيس عديدة فإذا كان شاب مصري عادي استطاع تسلق العمارة بهذه الطريقة البارة فما بال قوات الجيش المصري المدربة تدريب متطور !!! أحبيه من كل قلبي وأدعوا الله سبحانه وتعالى أن يحفظه ويجعل له شأنًا
.... د : أحمد عماره
August 21 at 1:21pm

"كان رسول الله صلى الله عليه وسلم إذا دخل العشر شد منزله، وأحيا ليله، وأيقظ أهله"
August 21 at 1:09pm

ليله القدر خير من ألف شهر. (1000 شهر = 83 سنة) .. لا تحرم نفسك ثواب ليله تساوى عمرك كله .. اللهم بلغنا ليله القدر واكتبنا فيها من عتقائك من النار ..
August 19 at 1:13pm

مبروك لييبا ... (:
August 22 at 12:23pm

اللهم إنك عفوٌ كريمٌ متحِبُّ العفوِ فأعفو عنَّا

August 26 at 8:24am

HaPpY FeAsT عيد سعيد
August 29 at 7:15am

من يخالط السعداء يسعد، من يخالط الأغنياء يغنى، من يخالط الجمال يحلو، من يخالط العلماء يتعلم... بينتك التي حولك هي عالم بدأ افتراضياً في مخيلتك، أنت صنعته. كونك تقول ذلك فذلك يمنحك القوة لصناعة ما تريد من بينات الآن والمستقبل، من يسقط ما يحدث في حياته على الآخرين والظروف .. هو يتجرد من المسؤولية، وبالتالي ليس لديه أمل كبير في أن حياته سوف تتغير.
د. صلاح الراشد.

September 10 at 11:53am

يقول علماء الطاقة حالياً ::
:: نحن مقبلون على مرحلة السلام العالمي الذي سيسبق الدخول في عصر التنوير والرخاء للبشرية كلها
والله أعلم
September 11 at 6:06pm

الشباب اللي عنده 18 سنه شاف في السبع سنين الاخيرة كسوف الشمس 4 مرات
خسوف القمر 7 مرات
عدى عليه 2 تسونامي
بركان ايسلندا
اعصار كاليفورنيا
سقوط رؤساء
مذابح فلسطين
انقسام السودان
ثورة مصرية واخري تونسية
احتباس حراري
انفوانزا خنازير
اي فون واي باد
جوجل وفيسبوك ويوتيوب
لكن مشغش الزمالك بياخد الدوري ولا مرة
September 25 at 10:43pm

Participant 2

صبرنا وخلصنا ياارب من الانتخابات
November 28, 2010 at 10:15pm

اللهم لا تمتنا الا وأنت راض عنا,اللهم اجعل خير أعمالنا خواتيمها واجعل خير أيامنا يوم أن نلتقاك واجعل خير
ليالينا أول ليلة لنا في القبر
December 6, 2010 at 8:29pm

اليوم تنتهي مرحلة من حياتي دامت 3 سنين. اليوم آآآخر يوم ليا في الصيدلية
December 16, 2010 at 5:17pm

مش قادرة أصدق اني من يوم الإثنين ماخرجتش م البيت. يارب اشفيني
December 31, 2010 at 6:31pm

دعوة للصيام غدا والدعاء بأن ينير بصيرتنا وأن يثبتنا.اللهم أرنا الحق حقا وارزقنا اتباعه,وأرنا الباطل باطل
وارزقنا اجتنابه ..وإثار لنا ممن ظلمنا وتقبل شهدائنا
February 2 at 1:33pm

إن كان من حق المؤيدين أن يعبروا عن رأيهم فليس من حقهم أبدا أن يعتدوا على المعارضين لهم
February 2 at 1:17pm

بلال فضل:"مصر هي اللي خدمت مبارك" عشرة على عشرة والله
February 5 at 5:13pm

افتحوا قنات الحياة 2,شوفوا أهالي الشهداء. ربنا يصبرهم
February 6 at 8:47pm

February 11 at 3:08pm

February 11 at 5:44pm

February 22 at 9:15pm

March 24 at 8:55pm

April 21 at 8:24pm

May 2 at 4:08pm

May 3 at 12:52am

May 6 at 4:47am

May 12 at 11:03pm

May 18 at 7:36pm

June 10 at 1:10am

June 11 at 9:47pm

June 20 at 9:22pm

"فَصَبِرْ جَمِيلٌ..واللهُ الْمُسْتَعَانُ..."
July 13 at 10:35pm

قال النبي صلى الله عليه وسلم: " خاب وخسر من أدرك رمضان ولم يُغفر له"
 اللهم بلغنا رمضان
 واعتقنا فيه من النيران
 واكتبنا من الفائزين فيه بالجنان
 July 26 at 8:05pm

If the person who killed 90+ people in Norway was a Muslim, the Press would have declared him as terrorist. For now though, he is just an 'Assailant ', 'Attacker' (Reuters), 'Gunman' (BBC, CNN & Al Jazeera). Looks like 'Terrorist ' is a name reserved for Muslims? The US Dept of State calls it an 'Act of Violence', Not an 'Act of Terrorism' . Share this status and let the world know,
HYPOCRISY is leading us astray
July 28 at 3:18pm

أَكثَرُوا مِنَ الْعَمَلِ الصَّالِحِ وَ تَذَكَّرُوا الْمَوْتَ..فَالْيَوْمَ عَمَلٌ بِلِحَسَابٍ وَغَدًا حِسَابٌ بِلَا عَمَلٍ
 " يَتَّبِعُ الْمَيِّتَ إِلَى قَبْرِهِ ثَلَاثَةٌ : أَهْلُهُ ، وَمَالُهُ ، وَعَمَلُهُ ، فَيَرْجِعُ اثْنَانِ ، وَيَبْقَى وَاحِدٌ ، يَرْجِعُ
 أَهْلُهُ ، وَمَالُهُ ، وَيَبْقَى عَمَلُهُ " . اللهم اجعل خير أعمالنا خواتيمها..وخير أيامنا يوم أن نلتفك...
 وخير ليلينا أول ليلة لنا في القبر

August 5 at 10:34pm

سبحا انك ياربى مضى ثلث رمضان :)
اللهم اغفر لنا تقصيرنا فيما مضى
وارزقنا حسن عبادتك فيما بقى
August 10 at 10:45pm

August 12 at 3:02pm

August 13 at 6:27pm

September 9 at 11:33pm

September 12 at 11:08pm

September 17 at 7:34pm

September 18 at 9:46pm

September 20 at 8:17pm

رحمك يا رحيم

عَفْوُكَ يَا عَفْوُ

غفرانك يا غفور

دعوتك كما امرتنى
فاستجب كما وعدتنى

September 3, 2010 at 8:20am

قالصلى الله عليه وسلم: (ألا أنبئكم بخير أعمالكم، وأزكاها عند مليكم، وأرفعها
في درجاتكم، وخير لكم من إنفاق الذهب والورق، وخير لكم من أن تلقوا عدوكم
فتضربوا أعناقهم ويضربوا أعناقكم؟ قالوا: بلى. قال: ذكر الله تعالى)

September 6, 2010 at 6:37am

كل سنه وكل اصحابى وحبيايى واخواتى بخير
ويارب نكون اغتتمنا رمضان كويس
اصل الواحد مش بيحس بطعم الراحة غير لما بيتعتب
كل ينه وانتو كلكو طيبين

September 10, 2010 at 8:55pm

To Alex...

September 12, 2010 at 1:28pm

مفيش ف قلبى غيرك يا حبيبى
ياللى ربنا قدر لى انك تبقى خطيبتى عشان بيحبني
وجعلك نصيبى عشان امى دعيالى

:D

September 23, 2010 at 3:09am

يارب فينا الى بداى واللى هيبدأ واللى خلص الميـد تيرم يارب وفقنا يارب وعدى الايام الى جايه ع خير عشان
ناخذ اجازة العيد وضميرنا مرتاح ههههه

November 3, 2010 at 3:43pm

اللهم! انك ترى من أحبهم ولا أراهم فإن رأيتهم فرحين فأتمم عليهم فرحتهم
وان رأيتهم مهمومين ففرج همهم وأسعد قلوبهم وافتح لهم أبواب
رزقك وعفوك

November 5, 2010 at 7:53pm

كان يوم نفففففففففففففففففف ف اول ايام الميـد تيرم

ولسسسسسسه

ياربكملها على خير

November 6, 2010 at 3:49pm

انهرده ان شاء الله هيكون جولـه اعاده (تعيين) اعضاء مجلس الشعب
يا ترى مين هيتعين تانى؟

December 5, 2010 at 5:26am

لقــــــــــــــد وقعنا ف الفخ وهنبدا امتحانات عملى
ربنا يستر يارب علينا وعلى كل الناس

December 26, 2010 at 7:46pm

January 12 at 7:57pm

January 14 at 9:19pm

January 25 at 4:09pm

January 26 at 3:34pm

January 27 at 8:20pm

February 2 at 7:18pm

February 2 at 7:43pm

February 4 at 5:10pm

February 5 at 4:02pm

February 7 at 12:35am via mobile

مليارات الدولارات وعائزين كمان

مبروك لينا كلنا

اول يوم حريه يا شباب

انا نجحنا جميعا

ارفع راسك فوق انت مصري

أمن الدولة حان وقت دفع الثمن

لیلہ لن انسہا ف حیاتی

سقوط امن الدوله تحت اقدامی واقدام كل مصرى حر

عايزين تفهموني ان احنا شيلنا رئيس جمهورية ونائب رئيس جمهورية و فككنا الحزب الحاكم ودمرنا مشروع التوريث و حكومتين و برلمان مزور و 4 رؤساء تحرير و عدلنا الدستور وطلعنا معتقلين سياسيين و بنحاكم 4 وزراء و قهرنا جهاز أمن الدولة المرعب في خمس اسابيع ؟ من انتم؟ من انتم؟

سألت قهوجى هتعمل ايه فى الاستفتاء؟ قال "لا" طبعاً بقولة ليه طبعاً؟ قاللى يعنى أنا لو عملتك كوباية الشاى دى على التفلى هتشربها؟!

انا ميسر _____ و ط جدا

اعلــن : انا المدعو _____ عن قبولى نتائج الاستفتاء والتعهد على بناء الوطن ف اى حال من الاحوال

March 20 at 9:55pm

الجمعه الحايه جمعه انقـاذ الثوره

March 28 at 6:42pm

March 29 at 7:19pm

April 2 at 8:51pm

April 9 at 1:15am

April 30 at 9:57pm

May 2 at 1:04am

May 3 at 11:36pm

May 8 at 12:11am

May 13 at 5:31am

May 17 at 7:39pm

May 28 at 1:23am

June 6 at 6:44am

June 10 at 1:41pm

Going to Alex >>>>hope it good

August 1 at 5:48am

نقل المحاكمة العلنية للرئيس المخلوع و نجليه في تمام الساعة التاسعة من صباح اليوم
على التلفزيون المصرى ، القناة الأولى والفضائية المصرية والنيل للأخبار
مع إقامة شاشة عرض كبيرة امام دار القضاء العالى
August 3 at 2:14am

اللهم ان كان رزقى ف السماء فأنزله لي وان كان رزقى ف الارض ف اخرج له لي ... وان كان
رزقى معسرا فيسره لي وان كان رزقى ميسرا فبارك لي فيه
August 9 at 7:04am

اللهم أرنا الحق حقاً وارزقنا اتباعه ... وأرنا الباطل باطلا وارزقنا اجتنابه
August 14 at 7:32am

أعيش ثـــــــائرا ... وأموت حـــــــرا
August 18 at 1:20am

الحرية والعدالة»: لن نشارك في مليونية «طرد السفير» بسبب الاعتكاف»
طب دا بجد ولا هزار يعنى عشان نسلى فطارنا ؟؟؟؟
August 26 at 12:25am

اللهم زدني اليك قربا...اللهم زدني اليك قربا...اللهم اجعلني من الصابرين...اللهم اجعلني من الشاكرين... اللهم
اجعلني في عيني صغيرا ..وفي اعين الناس كبيرا
August 25 at 6:58am

صلاة عيد الفطر المبارك 56 : 5 صباحا بمدينة القاهرة..... كل عام وكلكو بخير يا احبابي
August 30 at 3:14am

خــــلاص اللي...مكنش فاهم فهم ... واللى كان كفيف بصر ... واللى مكنش عارف عرف المجلس
العسكرى فلتذهب الى الجحيم ان لم تنحنى امام اوامر الثورة ... والا سوف تكون عبره لمن بعدك
September 6 at 7:35am

حمد الله على سلامتى اسبوع تحفه ف مطروح جنبه الله ف الارض والله الواحد فصل نفسو
ع الاخر من كل حاجه
September 14 at 11:29am

يارب...يعملوها العرب وينتزعوا الاعتراف الدولى بفلسطين وطلب العضويه الكامله ... حلم
العمـــــربدايه الطريق والله
September 23 at 6:03pm

أنا , أعلن إنتهاء حاله الطوارئ بـنهاية سبتمبر الجارى بموجب الإعلان الدستوري وأرفض
تمديده وأعتبره لاغيا ..
September 26 at 8:15pm

يا رجبـــــاله يا جدعان اوى ... انهرده الساعه 1 الظهر ان شاء الله هنتقابل ف محطه مترو الدقى عشان ف
مسجد بيتبنى ومحتاجين ناس تساعدنا البنا بتاعه انشالله يارب بخرطوم مايه تمسكو اللي حابب يجى معانا
ويشاركف الصدقه الجاريه ديه يتصل بيه 0164395153

Participant 4

September 10, 2010 at 2:35am

September 17, 2010 at 3:21am

September 24, 2010 at 2:19pm

September28, 2010 at 10:25pm

October 16, 2010 at 1:53am

November 26, 2010 at 11:04pm

3 وفد

ونائب واحد عن " التجمع والعدالة الاجتماعية والغد " بالاضافة لشويه قتلى ومصابين وبلطجية مالية البلد وقد صرح سيادته رئيس مجلس الشعب فتحي سرور بكلمة حق بأن الانتخابات كانت نزيهة وهادئة وادبها واحدة موافقة وعلى بقية الشعب لبهاجر , لينتحر والافضل الانضمام للحزب الوطني الديموقراطي ايوة الديموقراطي ومساندته والدعم الكامل له والحزب الوطني هو أمى... عديها

November 29, 2010 at 9:38pm

اتوبيسات للانتفاضة من ميدان التحرير.. التحرك 2:00 ظهرا يوم السبت 14 مايو
ملحوظة : سيتم تفتيش الجميع قبل الصعود للتوبيس تم تعديل ميعاد الإنطلاقة ليتوافق مع قوافل اخرى

May 12 at 10:51pm

بخصوص التعليقات على أرائى
انا مش ضد الاختلاف معايا كل واحد له وجهة نظرة وكل الاراء تحترم
بس لو سمحت تكون الاختلاف بأدب واحترام
وانا اسفة اللى هيخرج عن حدود الاحترام فى التعليقات عندى
هعمله دلييت وبلوك او يمسخ نفسه احسن وميدرش
وكل الاحترام والاهمية للاراء المتفقة او المختلفة

May 23 at 1:59am

ياريت البعدا " الاخوان والسلفين وغيرهم من الجماعات اللى ملهاش لازمة" اللى شغالة تتمتعك فى الدين
ميشتر كوش فى اى ثورة ولا مظاهرات تانى زى معملتوا كده امبارح وبعدين ده احسن ليكوا عشان الناس تعرفكم
على حقيقتكم واحب اقولكم اريحتونا اريحتونا

May 28 at 9:57pm

كل شوية اسرائيل تطلعنا صفحة بالعربى على الفيس شوية اسرائيل تتحدث العربية وشوية اسرائيل بدون رقابة
احنا ناقصين يا عالم يا صهاينة يا معفنة عموما ده اقتراح كويس عشان كل مدايق ادخل افش على فيكم مع احترامى
للمدنية وحقوق الانسان بس انا مش قادرة اشوف مدنية اسرائيلية على ارض عربية ومع اعترافى بالفرق بين
اليهودية كديانة تحترم والصهيونية كفر يضرب بالجزمة ويبين المدنية لاشخاص لهم حقوق والعسكرية وتدميرها
لارضنا فلسطين

May 28 at 10:55pm

اترشح صغير وعليه العين قررت انا -----اترشح للرئاسة مباركة بأخواننا البعدا جل الله من شأنهم لفوق
يعيد عنا وتباعا لسلف الاجداد بتوع اليومين دول وناصرية من الله وتجمع مع بعضينا وفدنا الله فى ذلك ويجعل
سنتنا قشطة بالحليب يامان ولادينية ولا عسكرية اريدها مدنية بحياة ليبرالية وبفكر علمانى

May 29 at 12:07am

مممكن ترجعوا للأصول والقراءة عن السلف الصالح والمقارنة بين التاريخ وبين مهزلة الايام دى (السلف الطالح:
الدعوة السلفية)

مممكن قراءة عن العلمانية والليبرالية من مصادر موثوق فيها مش من مصادر قلب عيشك والسلام (العلمانى مش
كافر)

وعن تاريخ الاخوان واستقطاب الناس بالدين للتأثير فى السياسة (أخوانا البعدا) وده بيحصل لحد دلوقتى

May 30 at 9:53pm

أنا أسفة بس أنا مضطرة أعمل دلييت وبلوك لأى حد عندى يخرج فى التعليقات عن أدب الحوار أو المساس
بحريتى الشخصية فى التعبير عن أرائى

June 1 at 12:13am

طب حد يفهمنى يعنى ايه " هل تؤيد اقتراح تأجيل الديموقراطية فى مصر " اهو استفشاء فى موقع الاخوان

June 2 at 10:21pm

احلام سلفى و كاميليا،السبحة لا تزال فى جيبى،ليلة سقوط الخلافة،انا و انت و عذاب القبر،إسماعيل ياسين فى مكتب الإرشاد،حجبنى يا،النمر والانى مع محرم،سمك لبن خشاف رمضان،شورت و فائلة و حجاب،اخوان ولكن ظرفاء،انف و 3 دقون،صبحي صالح أبو العلمين حمودة،سهر الليالى فى طاعة الله،ثمن دسنة اخوان،مواطن و مخبر و اخوانى،طباخ المرشد،عسل إسود بحبة البركة،إمام الدقي،واحد من الإخوان،انا لا اكذب و لكنى اخوان (منقول)

June 2 at 6:26pm

الثورة قوية كالفلولاذ،حمراء كالجمر،باقية كالسنديان،عميقة كحبنا الوحشي للوطن،أنا لست محررا،المحررين لا وجود لهم،فالشعوب وحدها هي من تحرر نفسها،إنني أحس على وجهي بألم كل صفة توجه إلى مظلوم في هذه الدنيا،فأينما وجد الظلم فذاك هو وطني،إن الثورة تتجمد وإن الثوار ينتابهم الصقيع حين يجلسون فوق الكراسي،وأنا لا أستطيع أن أعيش ودماء الثورة مجمدة داخلي...من أقوال جيفارا

June 8 at 1:36am

تقريبا...لسة مش بعرف الناس على حقيقتها غير متأخر أوى

June 14 at 10:27pm

يا بتاع التفاح، لون تفاحك راح، فى خدود ست الكل...

يا بتاع الياسمين، مين يندهلك مين، واحنا معانا الفل...

يا بتاع الرمان، رمانك دبلان، بص علينا وظل...

حاجة كده من الزمن القديم

June 21 at 9:06pm

سؤال للمجلس العسكري ليه محدش عبرنا من الصبح لحد دلوقتي ولحد إمتة وليه حكومة شرف مسمعلهاش صوت ،

مع الإعتصام في كل ميادين مصر

July 8 at 8:39pm via mobile

وام الكلمة بتاعة عجلة الانتاج دى مش عايزة اسمعها...نحقق مطالبنا الاول ونجيب بعدها موتسيكل مش عجلة

July 9 at 9:14pm

نفسى اعرف فين دليل المجلس العسكري على التمويل الخارجى ل 6 ابريل والعمل بالاجنده ولا هو اتهم والسلام، مع العلم ان متعارف عليه ان فى جمعيات حقوقية وسياسية واجتماعية واحزاب وعلى مستوى العالم كله بتتلقى تمويل يعنى مع الاحترام الكامل ل 6 ابريل لانهم من اول الشرارات التى اطلقت للثورة المصرية ،واحب اقول انى مش ابريلية ولا بتهم المجلس العسكري ولا بتهم حد بالتمويل الخارجى بس الاتهام لازم يبقى بدليل

July 24 at 7:05pm

هى المحاكمات هتفضل تتأجل لامتة؟ وياترى هعيش واشوف الاحكام ولا هشوفها من العالم الاخر

July 25 at 2:27pm

التلفزيون المصرى راشق عليه لوجو الشعب والجيش ثورة واحدة... وكالعادة التلفزيون المصرى بألوانه تحت امر النظام

July 26 at 4:20pm

هو ليه الحاكم او أي بنى ادم قاعد على كرسي مش بيْفهم ان شخص مفوض من الشعب بإداره مصالحه لا احنا شعبه ولا هو حاكمنا مفيش حد بتاع التانى دى مش ملكية

July 29 at 2:02pm

July 29 at 5:59pm

August 3 at 12:40pm

August 16 at 2:42am

August 17 at 2:45am

August 19 at 1:57am

share it

August 19 at 3:21am

August 20 at 2:36am

هي إمتة تنتهي الفترة الانتقالية ويبقى لنا دستور وانتخابات مجلس الشعب وحكومة لمصالح الشعب مش على الشعب ورئيس يعمل في مؤسسة رئاسية والمجرمين الى ضيعولنا البلد يتحاكموا وينتهي التعذيب في السجون ويبقى فيه حرية رأى والاختلاف مبقاش عداوة ومنمش على تكفير واصحى على اضراب واعتصامات انا امة مش هدفع رشوة وامة معدتش هشوف ناس نايمة في الشارع وبياكلوا من الزباله هو ايه الفرق بين الظلم والضلال ضد حكومة تقضيه وقت الفراغ ومجلس موتهم من الحسرة.

August 23 at 2:05am

· August 23 at 9:53pm

August 24 at 12:45am

August 27 at 1:49am

August 30 at 3:59am

September 2 at 8:59pm

September 4 at 12:34am

September 4 at 12:18am

September 4 at 2:06am

September 5 at 11:15pm

September 9 at 11:55pm

قوموا بوسوا بعض دا الشيطان دخل ما بينكم

To All my friends Happy halloween Happy halloween Happy halloween Happy
halloween Happy halloween Happy halloween
November 1, 2010 at 5:23pm

Happy Eid (feast) every one
·November 16, 2010 at 11:48pm

Happy Thanksgiving to everyone
November 25, 2010 at 7:35pm

was attending the Building Cisco wireless network in the enterprise Web
seminar.
December 1, 2010 at 11:06pm

I hope 2011 will be best year for everyone.
January 2 at 11:11pm

It's good to see John and Katie In Egypt.
January 8 at 11:16pm

will travel today night to meet Walter and his wife tomorrow.
January 18 at 11:03am

Finally came back after meeting Walter and his wife, good to say them again in
Cairo- Egypt. I hope they have save travel to thier Home back.
January 20 at 12:53pm

Huge protest in Assiut against Mubarak & El Azabie, Assiut governor.They must
step down to safe the citizens
February 9 at 1:44pm

Thank you for all my friends, All the Egyptian are happy about Mubarak stepping
down. Go go go go go to hell Mubarak.
February 12 at 4:35pm ·

Enough is enough
February 17 at 12:36pm

هو التليفزيون المصرى رجع ينافق تانى ولا ايه؟
February 26 at 11:28pm

أعلن العلماء الليبيون انهم صنعوا قنبلة النووية، وعندما ذهبوا عند القذافي لأخذ الأذن بضرب أمريكا . اجابهم
القذافي: القنبلة صنعت في ليبيا وسوف تفجر في ليبيا
منقول
February 27 at 10:56pm

is sick
March 12 at 7:33pm

من اللي شفته النهارده. بجد لازم أي كيانات دينية ما تعلنش عن موقف محدد تجاه أي إنتخابات أو إستفتاءات.
لان ده بيتفهم على إن المعارض للرأي يبقى زي المخالف للعقيدة.
March 19 at 6:37pm

Return back from Cairo today after attended the Egypt State Alumni
Association: Second Annual Alumni Conference.
May 15 at 11:00pm

إحفظ قواعد السعادة السبعة :-
1 : لا تكره أحداً مهما أخطأ بحقك.
2 : لا تقلق أبداً وأكثر من الدعاء.
3: عش ببساطة مهما علا شأنك.
4: توقع الخير مهما كثر البلاء وأحسن الظن بربك.
5: أعط كثيراً ولو حرمت.
6: ابتسم ولو القلب يقطر دماً
7: لا تقطع دعائك لأخيك بظهر الغيب.
June 20 at 3:26pm

Trip to Dahab (one of the most beautiful place in the world)
July 1 at 8:50am via mobile

قمة المهزلة العلنية في محاكمة مبارك واعوانه.
August 3 at 1:26pm

Finally, got permanent job
September 10 at 5:04pm

Participant 6

The world will die soon, but Egypt is dying faster!!! As a result, I am planning to
leave Egypt before it dies ;(
October 11, 2010 at 11:56am

Discrimination is the proper word that describes how the Egyptian government
deals with its folk.
October 13, 2010 at 3:48am

The more you see yourself as a successful, motivated, and hardworking, the
more you perform that way.
October 15, 2010 at 1:45am

Had a great time in the Egyptian Museum and the American Embassy
October 28, 2010 at 9:42pm

"Freedom & Responsibility" was the session that I gave to Egyptian students in
Closed Up Program, which is sponsored by the American Embassy. through my
session, I encourage the students to fight for their freedoms and rights.
December 13, 2010 at 11:18pm

Next Friday is another day of Egyptian great revolution. We will never give up!!
February 2 at 11:51am

Just came back from the most dangerous demonstration in the whole Egyptian
history. Thousands of people are injured in addition many are killed by criminals
who work for the Egyptian government.
February 3 at 6:56am

EGYPT IS FREE. EGYPT IS FREE. EGYPT IS FREE.
IT IS THE HAPPENEST DAY IN MY LIFE.
February 11 at 10:49pm

الان وبعد استقالة الغنوشي رئيس وزراء تونس نتيجة للمظاهرات والمطالبات باقالة اتوقع ان يخرج علينا
الفريق شفيق ليعلن ان مصر ليست تونس.
February 27 at 4:12pm

اذا اردت ان تعرف من انا فعليك اولا ان تعرف من هم اعدائي وما هي اخلاقهم فان كانت اخلاقهم نبيلة فاني حقير
وان كانت اخلاقهم حقيرة فأنا عظيم.
تعليقاً علي ما حدث للدكتور محمد البرادعي
March 19 at 10:27pm

لو قلت لا للمجلس العسكري هبقى عميل وبتحاكم عسكريا ولو قتلها للسلفيين هبقى كافر وهدخل النار الله يرحم
ايام مبارك كان كبيرى عيل اجنذة.
July 19 at 12:03pm

آخر جملة بتقولها للسلفى بعد الكلام فى الدين هى الحمد لله ربنا يزيدك علم وبعد كلامك معاه فى السياسة بتقول
إستغفر الله ربنا بنتقم منك.
July 19 at 7:13pm

شعار المجلس العسكري هو "عفواً الثورة لا تحكم الان حاول فى وقت لاحق".
July 21 at 2:03pm

اللى بيعملته المجلس العسكري النهاردة هيجى يوم ويتحاكم عليه زى ما بيحصل دلوقتى مع اللى سبقوة فى موقعة
الجمل.
July 23 at 8:09pm

العصافير اللى كنا دقنها طارت يا مجلس مبارك العسكري.
July 23 at 8:13pm

ببساطة شديدة المجلس العسكري فشل فى ادارة البلاد وعلية ان يرحل.
July 23 at 10:01pm

فصل ديننا عبد الرحمن من دريم واستمرار العلامة توفيق عكاشة فى الفرايين والعبرى سيد على فى المحور دة
اكبر دليل ان ثورتنا نجحت يا رجالة.
July 24 at 6:10pm

المجلس العسكري فعلاً هو حامى الثورة المضادة.
July 28 at 11:04pm

الاسلاميين فى مواجهه المجلس العسكري اللى حضر العفريت يصرفه أو يستحمل أذاة.
July 28 at 11:18pm

السلفيين بيهتفوا "يا أوباما يا أوباما كلنا هنا أسامة" أول القصيدة إرهاب.
July 30 at 3:33pm

أعلام السعودية فى ميادين الثورة المصرية. فاضل يرفعوا صور القذافى
July 30 at 3:36pm

إختار الاجابة الصحيحة. مين أكثر واحد فرحان بمظاهرات السلفيين (مواطن مطحون - أم شهيد - شاب ثائر -
حسنى مبارك)
July 30 at 3:40pm

أما أرحمنا من السلفيين والعسكريين وأخرجنا منهم سالمين.
July 30 at 8:28pm

السلفى الحق هو اللى سكت لحد اما اتحررت مصر وبعدها جاى يثور لحد العصر.
July 30 at 8:28pm

أغلب اللى بيؤيدوا حازم صلاح شافوة بديل للعوا
ومعظم اللى وراء العوا قالوا انه بديل للبرادعى
واكثر اللى عايزين البرادعى كانوا عايزينه بديل لمبارك
لكن مفيش حد قادر يفهم مين هما اللى بيؤيدوا مبارك وعايزين اية
July 31 at 3:23pm

الحاخام حازم شيمون: يعني ايه ثورة يا برادعى. يعني أمك تمشي من فلسطين. أمي أنا أيوه أمك انت. منقول
August 7 at 12:27am

"Liberty is always dangerous, but it is the safest thing we have." Harry Emerson
Fosdick.
August 21 at 10:32am

To who are fighting for their freedom in Libya, Syria, and Yemen, you have
made me glad to be Arabian Muslim form your generation.
August 21 at 11:21am

I am eager to see the day when Libya is free.
August 21 at 5:21pm

مشكلة ثوار ليبيا انهم غير نظاميين مفيش قائد يأمرهم ويسمعو له. ربنا يستر.
August 22 at 3:33am

I cannot stop watching the news and being on Twitter and Facebook only to
know when and where Al Kadafi will be caught.
August 22 at 4:09pm

The Kadhafi regime has passed and is going down
August 23 at 2:21pm ·

Alarabya News: "sources say independence flag has been raised on Gaddafi's
house"
August 23 at 5:42pm

Time is a Non Renewable Resource. Once it is gone, it is gone.
You will never see this moment again.
September 4 at 4:20pm

المجلس العسكرى بيتعامل مع الشعب على انة عساكر من الامن مركزى فاكربنا فهمنا على قدنا ان هما شرفاء
ومحترمين.
September 6 at 12:52am

عشان الشعب يرجع يثور ويفوق لازم يرجع يفهم يارب مبارك ياخذ براءة عشان عقول الشعب تاخذ افراج من
حكم العسكر.
September 6 at 12:55am

انجازات المجلس العسكرى : الناس كرهت الثورة : 6 ابريل طلعو خونة: مبارك فى طريقة للبرائة: لبس
الليبراليين بالاسلاميين وخرج نجوم الوطنى سالمين.
September 6 at 1:02am

صعب انك تنجح فى مخطط من غير مساعدة الاغبياء اللى بتشتغل عليهم إفتحام السفارة فكرة غبية ينفذها اغبياء
والنتائج فى علم الغيب.
September 10 at 12:14am

تعليقى الوحيد على احداث السفارة الاسرائيلية: الغباء لا يضع حلولاً لمشاكل لكنه يضع مشاكل بلا حلول
September 10 at 1:48am

حاجة رخصة لما تبقى مجبر انك تتأسف على حاجة ما عملتهاش لكن الارخم ان اللى انت بتتأسف لة يسألك
بإستفزاز "أعمل اية بأسفك دلوقتى؟"
September 10 at 11:48pm

هو المجلس العسكرى عايز اية؟ فلوس وعملوها على ايد مبارك: مجد واتكتبهم على ايد الثوار: فهلوة واتعلموها على ايد الاخوان. حظ من نار ومش عاجبهم.
September 13 at 1:35pm near Cairo

الدليل الاكبر اننا شعب بيعشق الغباء ان عدد المعجبين بصفحة عمرو مصطفى عشر اضعاف المعجبين بصفحة احمد زويل.
September 13 at 9:44pm

اول طلب من رئيس مصر القادم هو قانون بمعاملة السلفيين معاملة الاطفال.
September 15 at 9:18pm

س سؤال: من رئيس مصر القادم؟ ج جواب إقرأ التاريخ يا حضرة " قصدى تاريخ السينما" وانت تعرف الناس بتحب اية. فيلم الناصر صلاح الدين حقق اكبر الخسائر فى تاريخ السينما المصرية فى حين ان اللبى هو رقم واحد.
September 15 at 9:36pm

حاولت اشوف مدى قوة ارتى فى مشاهدة واحد بيعرف يلعب على كل الاحبال وهو مصطفى بكرى لكنى فشلت واكتشفت ان 5 دقائق كفيلة انها تجيب لى امراض الدنيا):
September 16 at 10:52pm

كل ابتسامة وضحكة يترسم ملامح صاحبها من جوة ... صباح الفل
September 18 at 7:19am

فين الثورة دى وعملتنا اية اهو البلد بتخرب اكثر .. إنسى ان البلد دى ينصلح حالها واسمع منى لو عايز النعمة دى اركب تاكسى وقول للسواق ثورة
September 25 at 11:33pm near Cairo

شكراً شكراً شكراً متقولشى بسيطة وسهلة بسيطة لكن مش سهلة نفضح المشير شكراً شكراً شكراً شكراً لكل اللى نشرخوا شهادة المشين
September 25 at 6:03pm near Cairo

أعلن أنا _____ ان المجلس العسكرى لم يعد يمثلنى فى شى ولا تعينى قراراته ولست ملتزم بتنفيذها
September 26 at 7:18pm near Cairo

خليك فاكر يا عم المشير ان اللى لبسك البدلة الحلوة دى ونزلك وسط البلد تتمخطر هما الشهداء اللى انت لبستهم اكبر حزوق فى التاريخ بشهادتك الزور
September 26 at 10:59pm

نصيحة للمشير لو عايز تحكم مصر سبيك من البدلة وخليك فى قطنيل
September 26 at 11:35pm

هاهاها قديمة يا ابو بدلة جديدة
September 26 at 11:32pm

أدينى جيتلك 3 ضروس من انثى فيل و3 شعرات من رمش اسد مبيخلفش وبيضة صقر عدى عليها تعبان 5
مرات ومشفهاش لكن ما عرفتش الاقى اسم بنت بتتكسف فى مصر
September 28 at 6:49pm

اكثر من يعشقون الحياة هم من إنشغل قلوبهم بالحب
September 28 at 6:43pm

المرأة ترفع شعار لا زواج الا بعد الحب والرجل يرفع شعار لا حب بعد الزواج
September 28 at 6:42pm

العلم فى مصر كالماء والهواء ملوث ويخنق
September 28 at 7:13pm
اشاعة ان 6 ابريل بياخدوا تمويل من الخارج اصبحت معلومة الشعب كله متأكد منها ومعلومة ان مبارك عندة
مليارات اصبحت اشاعة الشعب نسيها خلاص
September 28 at 6:52pm

مش غريبة الحكاية دى ان بعد 8 شهور من حكم طنطاوى اللى المفروض انه حمى الثورة يطالب الثوار برحيلة
ويتمسك بية مؤيدى اللى اتخلع على ايدة
September 30 at 10:52pm near Cairo

Participant 7

أن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم . ولقد بدأنا التغير بعدم السكوت عن الحق والرضا بالباطل ولن
يخلف الله وعده.
February 2 at 5:49pm

i'm presenting my soul to you Egyptand this is not enough.

February 6 at 11:54pm via mobile

people of Egypt! Be firm and stand together against the brutal regime of
anybody . May the help of God Almighty(Allah) be with all of us .
February 8 at 11:15pm

الله أكبر الله أكبر الله أكبر لا اله الا الله
الله أكبر الله أكبر الله أكبر والله الحمد
الله اكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة واصيلا حق لا اله الا الله وحده
نصر عيده واعز جندة وهزم الاحزاب وحده
February 12 at 9:47am

الله لا اله الا انت سبحانك انى كنت من الظالمين
February 12 at 9:42am
من طرائف الثورة فى إحدى مظاهرات توابع الثورة فى اسوان امام مبنى المحافظة
قال احد البسطاء " هو فيه آيه " رد احدا قال " المحافظ مش عاوز ينزل يكلم الناس ""
رد البسيط وقال " لية يعنى مينزل يكلم الناس هو المحافظ ده وكيل نيابة "
February 18 at 11:02am

رسالة الى كل من سيحكم مصر خلى بالك الشعب أخذ أرقام تلفونات بعض وعلى رنات
ببساطة

الشباب موجود ..والانترنت موجود

وميدان التحرير موجود

وكلنا بنصلي الجمعة

February 23 at 2:48pm

Participant 8

اللهم أنك عفو تحب العفو فأعف عنا

يا كريم يارب. اللهم إني أسألك الاستجابة لدعائي

September 5, 2010 at 9:15pm

Ramadan is almost gone. I'm gonna miss it so much. May Allah accept it from
us and extend in our lives to reach it again.

September 7, 2010 at 9:30pm

Wish you a happy feast everybody

September 9, 2010 at 8:17am

Today I became 29. Do you think that I lost any trains??

September 17, 2010 at 4:05pm

Prophet Muhammad

(sal Allahu alaihi wa sallam) said: "None of you is truly a believer
until he wishes for his brother what he wishes for himself." [Muslim]

October 9, 2010 at 2:14pm

Time to put a dot, and start up a new sentence

October 24, 2010 at 8:18pm

Can't believe the vacation is over :(

November 20, 2010 at 10:54pm

Success is not a destination; it is a journey.

November 24, 2010 at 6:51pm

Happy thanks giving to all my American FrIeNdS....I miss you all :(

November 25, 2010 at 12:41am

يا ترى ايه الفرق بين الجافا والجوافه؟؟

December 8, 2010 at 8:02pm

I am so lucky I didn't have to work today in this cold weather. it's 7c.

December 12, 2010 at 3:34pm

I love my co-workers, they are freakin sweat, and full of fun :)

December 18, 2010 at 4:31pm

الرسول صلى الله عليه وسلم أوصانا خيراً بالنصارى. اللي حصل ده الأسلام برئ منه
January 1 at 1:27am

My eyes hurts, my eye doctor had to use a needle to get something out of it, and
he told me to quit Computers for two days at least, BUT I CAN'T. I am so
addicted.
January 16 at 9:19pm

يا ناس يا شر كفايه قررررر
January 22 at 3:37pm

I'm back to life with victory and hope. Thanks Allah for your mercy. Bye
president Mubarak, bye emergency law, and welcome to freedom

February 2 at 2:31pm

Freedom smiles to us, finally. Welcome back. I missed you
صباح الحرية.
February 12 at 2:05pm

العالم المصري فاروق الباز : ابتسمى يا مصر فقد انتهى عهد الفساد والمهانة والعبودية.
February 13 at 12:21am

I think it's time to pray, work, build, think, learn, and peruse our happiness. For
everyone out there who is taking his share of responsibility for a better Egypt,
thanks you. For others who are always putting us down, and telling us how bad
our nation is, STOP IT. We have proven to all the world that we are far a way
better than what they think.
February 18 at 6:59pm

أقسم بالله العظيم أن أحافظ على مصر حرة مرفوعة الرأس، وأن أخلص العمل بكل ضمير، وأن أجتهد لتحقيق
أحلامي، و أن أحترم أحلام أولادي، واثقاً في شمس مستقبل بلادي، مؤمناً بوحدة شعبي، مسؤولاً عن كل حبة تراب
من أرض وطني، و الله على ما أقول شهيد.
February 24 at 2:23pm

It's one person, one vote, private vote. I'm not going to tell you what will be my
vote.
March 18 at 11:47am

الف حمد ليك يا رب. عشت لحد ما حظيت صوبي فالفسفوري. ده يوم تاريخي
March 19 at 6:30pm via mobile

نعم لراي الامه
March 20 at 7:40pm

Waching el-clasico, Real-madrid VS Barcelona. That's real football
April 16 at 9:00pm

العلاقة بين الشعب ورئيسه زي العلاقة بين الرجل و شنبه، يفضل فاكرو مديلو هيبه، و أول ما يحلقوا يكتشف
أنو كان مخلي منظره زباله.
· May 2 at 9:11pm

إن الظلم يجعل من المظلوم بطلاً، وأما الجريمة فلا بد من أن يرتجف قلب صاحبها مهما حاول التظاهر بالكبرياء.
"عمر المختار"
May 8 at 10:44pm

Allah says: "Say: O my Servants who have transgressed against their souls!
Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-
Forgiving, Most Merciful." [Sûrah al-Zumar: 53]
May 15 at 1:26pm

El-Asad has been killing his people for a month now, and Obama is asking him
to lead the change. How stupid !!!
May 19 at 8:00pm via mobile

كل الناس بتدخل في حياة كل الناس بطريقه تدايق كل الناس. ومش عارف ليه بقت الناس بتفكس علي كل الناس
بطريقه فكسانه تبيييبييت تفكس اي حد ابن ناس.
June 4 at 5:26pm

Facebook status' are either messages to everyone, or indirect messages to
someone.

June 22 at 10:23pm

Dressing up for my brother's weadding. You're the best brother ever,
congratulations
July 4 at 6:45pm

أنا لا اوافق على ما تقول، ولكني سأقف حتى الموت مدافعا عن حقك في أن تقول ما تريد.
تشي جيفارا
July 16 at 8:08am

Happy Ramadan everyone :)
July 30 at 9:25pm

The early bird catches the worm.
August 5 at 9:39am

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا ؟ ، قَالَ أَبُو بَكْرٍ : أَنَا ، قَالَ : فَمَنْ تَبَعَ مِنْكُمْ
الْيَوْمَ جَنَازَةً ؟ قَالَ أَبُو بَكْرٍ : أَنَا ، قَالَ : فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مَسْكِينًا ؟ قَالَ أَبُو بَكْرٍ : أَنَا ، قَالَ : فَمَنْ عَادَ مِنْكُمْ
الْيَوْمَ مَرِيضًا ؟ قَالَ أَبُو بَكْرٍ : أَنَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا اجْتَمَعَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ "
August 12 at 10:17am

Oh Allah, I'm not a machine, am I!
August 22 at 7:04pm

Participant 9

Eid Mobark for all the people
September 9, 2010 at 1:53am

koll sana we enttooo tayebeeen.... eid mobark for all of u
November 15, 2010 at 1:48pm

نعيش فى نظام شبه رئاسى شبه برلمانى، وصحافة شبه حرة، وحكم شبه ديمقراطى.. يعنى إحنا شبه عايشين
November 24, 2010 at 6:05pm

Happy Thanksgiving to all of my friends in USA
November 25, 2010 at 10:19pm

لولم اكن مصرياً... لارتحت نفسياً.... وانتعشت مادياً... واصبحت عالمياً... ولكنى مصرياً... فتقهقرت حضارياً... قوتلت انسانياً.... فشلت تعليمياً.... اتهمزقت بوليسياً... اتظلمت قضائياً... زورت انتخابياً... شحت اقتصادياً..... فاصبحت ضايع فكرياً.. لا اهتم..... سياسياً... وربنا يستر و ما اصبحش فى السجن مرميا
December 16, 2010 at 12:41pm

Happy New Year
December 24, 2010 at 6:13pm

اللهم اغفر لي ذنوبي، ولا تؤاخذني بها، فمن لي بناصر ومن لي بمعين، إن لم تكن ناصرى و معينى..... اللهم انهم آذونى، وقد غفرت لهم، لاحبا فيهم بل طلبا لقربك وعفوك
December 26, 2010 at 9:33pm

"Beneath this mask there is more than flesh. Beneath this mask there is an idea, Mr. Creedy, and ideas are bulletproof." -V in V For Vendetta
January 15 at 11:14pm

أقول لكل شباب الفيسبوك أصحاب أكبر ثورة في تاريخ مصر منذ أن خلق الله الأرض ومن عليها .. لا تحزنوا إذا وجدتم بعض من يستغيث من أجل الجوع أو يخاف على نفسه أو يدعي الخوف على بلاده فيتمنى دوام حكم مبارك .. يقول العلماء إن 2% فقط من الشعب هم من يستطيعون التغيير والباقي ليس لهم وزن .. 2% هم من تربوا على القيادة والأغلب مطيعين
February 3 at 12:02am

The regime have sent us a message... that they can take whatever they want. That no one can stop them. Well, we will send them a message. You ride out as fast as the wind can carry you. You tell the other people to come. Tell them liberation square calls to them! You stand now, with me! My brothers! Sisters! And we will

show the regime ... that they cannot take whatever they want! And that this... this is our land!

February 10 at 8:00pm

أنا عايز اعرف إيه مشكله الناس مع المعتصمين في التحرير.... لا وقفوا مصانع ولا قطعوا طرق
يا جماعه دول عشان حمايه الثوره اللي حصل النهارده ده مؤشر سيء
اتمنى ان ارى الجميع يوم الجمعه القادم وكل جمعه حتى تتحقق كل المطالب

March 9 at 7:48pm

المجلس يراهن علي خشية الناس من المجهول ويتضح من حرصه طوال الفترة الماضية علي عدم تبيان حقيقة الموقف
من خلال بيان رسمي علي ما هو البديل في حال تم رفض تلك التعديلات "وهو ما يحمل في طياته نوع من التدليس
يطعن في شرعية نتيجة الاستفتاء إذ أن أمر كهذا ونتيجة لعدم إعلانه سوف يؤدي في الغالب للتصويت لصالح التعديلات

March 16 at 10:39pm

المجلس العسكري اراد ات ينهي المباراه بين الشعب والنظام القديم بالتعادل الايجابي
الشعب تخلص من حكم مبارك والتضحيه ببعض اعضاء النظام لمحاكم مدنيه
في المقابل نجى مبارك و عائلته من محاكمه تاريخيه و خرج ليستمتع بكل ما جناه من اموال
وخسرنا افضل شبابنايا حسرهم امهات الشهداء

April 10 at 3:52pm

مره شعب ببسال رئيسه المخلوع عندك فلوس؟؟
قالهم لا وهو عنده جوه هههههه

Asmaa Mas'oud

April 11 at 8:52pm

في السنة اللي قالوا فيها جمال هيبقي الرئيس..
حبسناه هو و ابوه
الشعب المصري.. ام الاجنبي

April 13 at 9:27pm

حزنت كثيرا عندما وجدت كثيرا من المؤيدين لفكر بن لادن بل يضعونه في منزله صلاح الدين الايوبي.....شتان شتان
بين الاثنين.....علينا ان نسأل انفسنا هل كان الصحابه الكرام يقومون بتقتيل المدنيين؟ (ام انه يحرم حتى قلع شجره من
ارض العدو) هل اضاف بن لادن للاسلام شيئا ام دمر اكثر؟

May 3 at 9:36pm

دعم الانتفاضة/ الوحدة الوطنية/ التأكيد على مطالب الثورة
بـ

May 12 at 3:42pm

مايحدث الان من هجوم وكر وفر بين الفرق المتناحرة سياسيا، باسم الديمقراطية والحريه، او باسم الدين
والحق،،،،،الحريه والديمقراطيه ابعد من كلاهما كما يبعد عنهما ايضا الدين والحق،،،،،الضائع بينهما، مصر والمصريين.
ناهيا عن ضياع الحريه والديمقراطيه والدين والحق ايضا

May 30 at 10:14pm

قد يكون إعلان تشايم جاسوس فعلا،،،ولكن لا اعتقد انه دمر او اذى مصر كما فعل مبارك، وسالم، وعز، والعادلي.....علينا
القضاء على الخونه البارزين الواضحين حتى نستطيع جميعا التركيز على الاعداء الاجنبيين

نصفوا البلد من المنافقين والخونه اولاً.....مش كل شويه فرقعه اعلاميه هدفها تشتيت الرأي العام عن محاكمات مؤجله,,,وخونه هاربين

June 12 at 11:06pm

التحقيقات اثبتت ان الجاسوس الاسرائيلي هو السبب في ازمه السولار والحديد والاسمنت, كذلك مسؤولا عن ارتفاع اسعار المواد الغذائية, والاهم والاشد هو المسؤول الرئيسي عن تأخر محاكمه اعضاء النظام السابق والضباط المتورطون في قتل المتظاهرين. وشبكته هي المسؤوله عن حاله الانفلات الامني وعدم ممارسه الشرطه لمهامها (عشان خيفيين منه).

June 14 at 12:08pm

الجيش المصري يضرب "إفطار" ثوار في التحرير.. والجيش السوري يضرب مظاهرات ثوار حلب "بعد الإفطار". مع مراعاة فرق التوقيت

August 5 at 10:11pm

مبارك.. أنكر جميع التهم المنسوبة الي
علاء .. أنكر جميع التهم المنسوبة الي
جمال .. أنكر جميع التهم المنسوبة الي

كريم عبدالعزيز : أنا اللي كلت الجبنه ^_^

August 6 at 5:34pm

شكرا لكل تهانيتكم بعيد الميلاد.....جعل الله ايامكم كلها سعادته....العام القادم ان شاء الله نرى مصر والوطن العربي في احسن حال ببعيدين عن الانظمه الدكتاتوريه الظالمه..

Thank you all for your Birthday Wishes, which made my day....Hope that God full ur days with love and happiness. wish u the best

شكرا جزيلا

thank you

çok teşekkür ederim

terima kasih banyak

merci beaucoup

آپ کا بہت بہت شکریہ

August 11 at 6:09pm

كلنا خالد سعيد | النيابة العسكرية تقرر الإفراج عن الناشطة أسماء محفوظ بكفالة قدرها 20 ألف جنيه، إلى حين ☐ تحديد موعد لمحاكمتها في تهمة السب والقذف والتحريض على أعمال مسلحة!! ملحوظة: عائشة عبدالهادي تم محاكمتها مدنيا في قضية موقعة الجمل وخرجت بكفالة 10 آلاف جنيه!

August 16 at 2:13am

منقول عن وائل عباس الجيش المصري والاسرائيلي في اشتباكات مع منفذي عملية الاوتوبيس - ايد واحدة ;)

August 18 at 9:06pm

ليس مطلوباً الآن حشد الجيوش والانطلاق على اسرائيل, فالمؤمن كيس فطن,,,وليس مطلوباً الغاء كامب ديفيد فليس الغاؤها في الوقت الحالي من عدم استقرار جيد

ولكن

يجب طلب اعتذار رسمي وليس اسغ (اسف سياسيا لا تحمل اي مسؤوليه سياسيه او قانونيه) يجب عدم التعاون حتى تلقى تقرير التحقيق و معاقبه المسؤولين

· August 20 at 6:04pm

بعد التردد في رد فعل الحكومة المصرية....
المجلس العسكري يفكر في طرد لطفي لبيب اللي عمل دور السفير الاسرائيلي في فيلم السفارة في العمارة كحل وسط
تعليق الشعب المصري على الاحداث الجارية

August 20 at 11:46pm

يتم الان بعون الله عمليه تحرير طرابلس
شبر شبر
دار دار
بيت بيت
زنقه زنقه

August 22 at 12:14am

"أنا او الفوضي من بعدي "توقيع : كل رئيس عربي مخلوع

August 27 at 9:12pm

"عشان نكون واضحين ،، المختلف مع ماحدث عندالسفارة له الحرية و من يري ماحدث بطولة له الحرية أيضا ،، أما أن
تعطي جهة ما الحق للعسكر بأن ينقلبوا علينا بحجة إننا أخطأنا أو أن يفتح البعض مناحة و سراق عزاء و كأننا معاقين
مثلا لا نستطيع التصدي لانقلابات العسكر أو أن يستسلم آخرين بحجة إن خلاص مافيش فايده ،الوضع متجه لحكم
عسكري ، فإن هذا خيانة عظمي ، لن نقبل الظلم و الضيم و المحاكمات العسكرية بسبب خطأ ما، إحنا ما أجرمناش
عشان عقدة الذنب دي تركبنا ، المجرم هو اللي وصلنا أصلا للحالة دي"

September 10 at 4:55pm

Participant 10

February 20, 2011

كل الدول و الشعوب العربيه تهتف " الشعب يريد إسقاط النظام" ماعدا ليبيا تهتف " الشعب يريد بناء النظام أصلا "
تقريبا القذافي كان عامل الواج

February 21, 2011

البيان الأول للمهندس سيف الاسلام نجل معمر القذافي : أنا انهارده هقولكم على الحقيقه و بيدوا ان الشعب بياخذ حبوب
هلوسه

ده على اساس ان ال 45 سنه حكم الي فاتو دول كانوا كذب ؟؟
بس طلع ذكي والله ... ماقالش ان في اجندات اجنبيه لانه عرفت انها اتكشفت خلاص

March 2, 2011

Come back El7dl

March 10, 2011

ألاحظ أن الاعلام المصري قد قلب الليل نهاراً و النهار ليل ... ففي أيام الثورة المباركه كان يحاول و يبذل قصارى جهده
ليظهر للمواطن أن شيئاً لم يحدث و أن الوضع على مايرام و بعد إنتصار الثورة و تحقيق عدداً من مطالبها المشروعه ها
هو يحاول إثارة البلبلة و بث الرعب و تهويل الأمور و إشعار المواطن أن عدم الاستقرار_الذي شأنه من أذيال الفساد

March 17, 2011

March 19, 2011

March 22, 2011

فاکس

April 2, 2011

تم عمل عمليه جراحيه بنجاح لاستئصال الفتنه الطائفيه التي بثها بعض المنافقين بالامس في ميدان التحرير

April 9, 2011

يعني يوم ما الأمن المركزي يرجع و يبدأ عمله .. يبدأ بالرصاص الحي و المطاطي تــــــــــــااااااااااااااااا
!!!!!!!!!!!!!!

April 11, 2011

أدي ياعم بلاد الحريات الشخصية
فرنسا تبدأ اليوم العمل بقانون حظر ارتداء النقاب
ليه باه محدش طلع قال ان ده من نماذج قمع الحريات ؟؟؟؟؟
ولا الجعجه دى بتطلع في حاجات معينه بس

April 13, 2011

أهلا وسهلا بكم في بورتو طره

April 18, 2011

من عجائب صيدله السبعه

!!!

امتحانات الميد ترم (منتصف الفصل الدراسي بالعربي) قبل فاينال (نهاية الفصل الدراسي بالعربي) بأسبوعين
كل شيء ممكن بعد الثورة

!!!

May 1, 2011

One apple a day ... keeps doctor away !!!

May 2, 2011

المجلس العسكري : نهيب بالاخوة المواطنين الي راشقين على الفيس طول اليوم يتلّموا شويه و يقوموا يذكروا عشان
احتمال الميڊترم مايّتلغيش وساعتها ممكن تلبسوا
والله الموفق و المستعان

May 4, 2011

after 8 hrs working fl kolylaaaa ,, ana t3baaan gdnn w mabsoot gdnn , El7d

May 7, 2011

This year is the best of my life ... Where I participated in two major events, or you can say two revolutions.... First, I went to Al-Tahrir Square to demand the freedom for the Beloved Egypt ... And the second is joining to SCOPS workshop, which is considered a revolution for change, yourself from A to Z ... it's a Fact.... Thx Allah :)

May 13, 2011

ناس عايزين يركبوا الموجه بالعافيه

May 14, 2011

دكتور عايز ييقى عيد يقوم يفرض امتحان ميد ترم بالعافيه على الطلاب .. و الثاني عايز تورته عشان يعمل توتوريال
..... لكي الله يا مصر

May 15, 2011

رتب الكلمات التاليه في جمله مفيده
إطلاق أعيره ناريه _ غاز مسيل للدموع _ أمن مركزي _ سقوط جرحى _ تفريق متظاهرين _ عربات اسعاف

May 20, 2011

الثائر الحق .. يقوم يذاكر و يبطل لعب
(:

May 28, 2011

الاخوانوفوبيا

May 31, 2011

OK el Mind Map w etb3tet el7dl , Nebd2 b2aa yalla

May 31, 2011

Terror Month Coming No Way !!

June 1, 2011

mn awelha keda .. Mental Retardation :S:S

June 5, 2011

ياريت بسرعه المجلس العسكري يتدخل و يحل لنا موضوع الاستركتشات الكتيبير دي
:S:S

June 10, 2011

السيونكال بجد خلصت على الواحد
:S

July 8, 2011

بسم الله توكلنا على الله إلى ميدان التحرير بهدف توحيد الصف و المطالب

July 17, 2011

أنا مبسوط جدا بالتعديلات الوزاريّة الجديدة دي و ان شاء الله تكون بداية اصلاح و تحقيق المطالب المشروعة , أتمنى إن كل وزير يبذل قصارى جهده بصدق و جدية و سيبنا بأه من الألقاب و معالي الوزير و الكلام الفاضي ده و يتذكر قول الفاروق عمر رضي الله عنه لو أن بغلة في العراق تعثرت في الطريق لسُئلت عنها لِمَا لم تُمهّد لها الطريق

August 2, 2011

صوماً مقبولا و افطاراً شهياً

August 3, 2011

A Day to Remember...

Participant 11

مهو كله كوم والشيكولاتة كوم تاني مقدرش استغنى عنك ولا اعيش يوم فى حياتى من غيرك بحبك اوى سبت
الشيبسى والبسكوت عشائك حتى المولتو بقى فى عيني فول مدمس فليسقط الرجيم اللى عمري ماعملته وطول
عمري ناويه اعمله

September 26, 2010 at 9:44pm

زعلانه عليك ياخروفي يابو فيونكة فوشيه عشان بكره هتدبح والفرو بتاعك بيقى احمر بدل الابيض ده شوفوا زعلان
ازاي أنا قلبي عليك انكسر وكل سنة وانتوا طيبين ويارب عيد سعيد عليكموا

November 15, 2010 at 1:48pm

عندى برد وبعطس وسخونية وبكح وضهرى مكسر وزورى واجعنى
برد اخر حاجة
سلامتى وانشالله عدوينى
يلا ادعولى اخف

December 4, 2010 at 9:57pm

اللهم انى أستغفرك لكل ذنب, خطوت إليه برجلى, أو مددت إليه يدي, أو تأملتته ببصرى, أو أصيغت إليه بأذنى, أو
نطق به لسانى, يا أكرم الأكرمين, اللهم انى أستغفرك من كل سيئة, ارتكبتها فى بياض النهار وسواد الليل, فى ملاء
وخلاء, وسر وعلانية, وأنت ناظر إلى, أستغفر الله وأتوب إلى الله, مما يكره الله قولاً وفعلاً, وباطناً وظاهراً, اللهم
صلى وسلم على سيدنا محمد وعلى اله وصحبه الطيبين الطاهرين... آمين

May 22 at 3:06pm

لماذا نجح شباب التحرير في 18 يوم فيما لم تنجح فيه جماعة الإخوان و الجماعات الاسلاميه طوال 83 سنه
؟برجاء التعليق

June 2 at 8:29am

لا يهمني متى وأين سأموت، لا أعرف حدوداً فالعالم بأسره وطني، إن الطريق مظلم وحالك فإذا لم تحترق أنت وأنا
فمن سينير الطريق، إما أن ينتصر أو يموت، وكثيرون سقطوا في طريق النصر الطويل، الثوار يملأون العالم ضجيجا
كي لا ينام العالم بثقله على أجساد الفقراء، لن يكون لدينا ما نحيا من أجله، إن لم نكن على استعداد أن نموت من
أجله، أو من بأن النضال هو الحل الوحيد لأولئك الناس الذين يقاتلون لتحرير أنفسهم... من أقوال جيفارا

June 8 at 1:29am

ربنا أسألك المعونة على بيان الحق لإرشاد المستعدين لقبوله من الخلق وأن تجعل الكلمة العليا لكتابك المبين
والسلطة العظمى لهدى خاتم المرسلين سيدنا محمد صلى الله عليه وعلى جميع النبيين ومن تبعهم على الصراط
المستقيم وافتقوا أثرهم في الصالحات والسير القويم وأرشد اللهم هذه الأمة العانية الى ما فيه لها السلامة والعافية
ولا تجعلها حربا للهادين ولا فتنة للضالين المضلين... الامام محمد عبده "رحمه الله"

June 25 at 2:59am

جنوب السودان تودع العرب لتدخل "جيب" اسرائيل...

July 9 at 4:47pm

دينا عبد الرحمن مذيعة محترمة جدا ومن أفضل المذيعات, ان لم تكن أفضلهم...وسؤال للاعلام انت مش ناوى تلم
نفسك وتبقى اعلام حر مش عبد...عموما اعلام دلوقتى هو اعلام زمان مفيش حاجة اتغيرت

July 24 at 6:48pm

بجد حاجة محزنة ان تبقى العلاقة بين شعب وحكومته بأداة ضغط (الاعتصام) نعتصم...نفذ، نثق...يصهين

July 26 at 4:56pm

اللى بيحصل من الجماعات الاسلامية دى مهزلة ومصر دولة مدنية مش اسلامية والمجلس العسكرى مش خط
احمر, ارحمونا بقى

July 29 at 5:24pm

الاهل اللى كان طالع فى المحاكمة بيقول ان حسنى مات سنة 2004 والبنى ادم اللى موجود منتحل الشخصية,
سؤال بقى انتى جية تشتغلى ايه؟

August 3 at 11:58am

مساحة الحرية تساوى حاصل ضرب «عرض المواطن» فى «طول الضابط»؛ جلال عامر

August 17 at 2:52am

فى رايك لماذا التلفزيون الاسرائيلي يبقى هو اللي بيذيع الأخبار .. وجميع القنوات العربية بما فيها التلفزيون
المصري مش جايب أي حاجة عن اللي بيحصل ؟؟؟

August 19 at 3:37am

مريد البرغوثي: الشعب المصري هو القائد / فهو الذي قرر إنزال العلم / وهو الذي نفذ قراره بيديه / وهو الذي
أنجب الفتى الطائر أحمد الشحات

August 21 at 2:22am

يا منزل علم الصهاينة و رافع راس بلادي و مفرح ام الشهيد و واخذ تار ولادي ياطالع العمارة و مبهدل السفارة و
كابيس الاعادي: تسلم الايادي
لد عمر طاهر

August 21 at 9:40am

الحرية مش مكتوبلنا و هتفضل الديموقراطية ادامنا سراب
August 23 at 9:56pm

ضباط شرطة يشهدون بأن العادلي أعطي تعليمات لإطلاق النار علي المتظاهرين
September 4 at 2:40am

أحمد العسيلي
عكس ما يتصور الكثيرون، أنا بشوف ان ستات أكثر المفروض تشتغل في السياسة، حينضفوها! الرجالة الفسدة
أكثر بكتير من الستات الفاسدين
September 4 at 2:34am

لماذا كل الانحراف عن مسار الثورة, بعد ما كنا أصحاب حق, احنا المسؤولين عن تشويه الصورة, بعد ما أبهرنا العالم
بالثورة, ماذا سيصبح موقفنا بعد الاعتداء على السفارة الاسرائيلية ومهاجمة وزارة الداخلية, أين السلمية التي دعى
الشعب المصري إليها, مع السلمية وليست الهمجية

September 10 at 1:13am

Wael Ghonim

جدول زمني لتسليم السلطة لمدنيين-للمحاكمات العسكرية-تطبيق الأدنى والأقصى للأجور-تطبيق مطالب استقلال القضاء-
مانشيتات لن تكتبغدا

September 10 at 2:52am

علينا أن نكسب احترام العالم و نهزم العدو بالعلم والتقدم التكنولوجي والاقتصادى والطبي والفكري والادبي والسياسي
و..... علينا أن يتقدم كل منا في مجاله ويعمل بضمير من أجل بناء مصرنا الجديدة
فالثورة مستمرة من أجل تحقيق أهدافها ومن أجل الحفاظ علي حريتناو لا يجب علينا الالتفات لغير الاهداف لفرحة عابرة
أو انتقام أو من استعراض القوي

September 10 at 4:33am

فصل الخريف.....اكثر وقت بحبه في السنة, بحب اشوف لون الشجر الاصفر وهو ييقع علي الارض

September 23 at 3:45am

جلال عامر
نحن الشعب الوحيد الذى يستخدم "المخ" فى السندوتشات

Participants 12

اللهم انك تعلم ما ف نفسى ولا يعلمه احد
فاسألك يا الله ان توفقتى لتحقيق ما اتمنى يا من عنده من كل شىء خزائن يارب العالمين
دعوتك كما أمرتنى فاستجب كما وعدتنى

September 15, 2010 at 10:14pm

قال تعالى:
((فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا))
سبحان الله بجملة استغفر الله ربنا يعمل 5 حاجات
يرسل السماء عليكم مدرارا ويمدد لنا بأموال وبنين ويجعل جنات وانهار لينا
استغفر الله العظيم

November 6, 2010 at 3:33am

انتخابات جمهوريه مصر العربيه يعنى انتخابات غير معقول او مش ممكن ميكونش فيها و..... انا فاكره
من صغرى مفيش مره والله غير ولازم يشككو فيها ... هو العيب ف مين فينا احنا ولا ف البطاقات الانتخابيه
والترشحات ؟

November 28, 2010 at 5:02am

للعبد ستر بينه وبين الله، وستر بينه وبين الناس؛ فمن هتك الستر الذي بينه وبين الله هتك الله الستر الذي بينه
وبين الناس. ابن القيم

January 8 at 2:59pm

Egypt 2day to BE or not to BE

January 25 at 5:00am

لا للتدمير
لا للارهاب الفكرى
لا للتخريب
نعم للتعبير عن الراى بحريه

February 3 at 1:20pm

يا شباب اللي مش هيركب معانا دلوقتى هيعدى عليه سنين وسنين ويقول يارتنى كنت معاهم
كلو ينزل التحرير يله يا شباب

February 8 at 2:04pm

يا جماعه كلو ينزل بقه مصر كلها بتتظاهر وبتتهدف ضد مبارك انت لسه قاعد

February 11 at 2:22pm

قالولى يله ع الجنه قولتلهم الجنه..... بلادى

March 3 at 3:42am

قبل نزولى بدقائى قليله للاستفتاء
ارى هذا اليوم يوم وفاء للدماء الزكيه التى سالت من اجل هذا الوطن

March 19 at 12:23pm

الشعب الذي لا يتحمل عدم الاستقرار لا يستحق الحرية .. و من يستبدل الحرية بالأمن لا يستحق اى منهما
أنزل ميدان التحرير يوم 1 أبريل وأحمي الثورة اللي بتتسرق مننا

March 31 at 6:27pm

إذا كنت لا تعرف ان تبتسم ... فانت لا تعرف تكسب قلوب الناس. عمرو خالد

April 13 at 12:06am

April 22 at 9:16pm

April 28 at 8:50pm

May 16 at 2:02am

May 26 at 1:48am

June 10 at 4:20pm

June 21 at 3:24am

July 7 at 2:55pm

July 20 at 6:34pm

August 3 at 5:43am

August 22 at 5:57am

September 6 at 2:37am

September 7 at 9:31am

September 15 at 9:27pm

September 29, 2010 at 3:05pm

November 10, 2010 at 4:03pm

December 6, 2010 at 8:33pm

January 14 at 10:02pm

)':)':)':

January 25 at 6:03pm

February 3 at 1:26pm

February 8 at 10:04pm

February 11 at 11:09pm

March 5 at 3:34pm

نعم ام لا
والله ما هتفرق
اللى متأكده منو انى انه رده هنزل اول مره ف حياتى هقول رأى بدون تزوير بتاع زمان
March 19 at 5:19am

المشكلة اللى هيسمع خطاب سياده الرئيس المخلوع المراه اتفقت من زمان ... ايه تانى هيتفقع عشان نعرفل
نسمع الخطاب ده
April 10 at 11:33pm

كل شيء بقدر الله ، و الله قسّم للعبد سعادته و شقائه و رزقه و عمره
فما كان لك سوف يأتيك على ضعفك ، و ما كان لغيرك لن تناله بقوتك
فداوم على قول الحمد لله رب العالمين
April 20 at 11:21pm

نحن لا نستسلم .. ننتصر أو نموت - عمر المختار
May 4 at 4:54pm

ليه يا حبيبتي ما بيننا دايماً سفر
ده البعد ذنب كبير لا يغفر
ليه يا حبيبتي ما بيننا دايماً بحور
اعدي بحر الاقي غيره اتحفر
May 9 at 4:56pm

بعد تفكير مبدأى ف النزول للثوره الثانيه الجمعه الجايه يعنىجمعه الغضب كان الفساد منتشر بطريقه خلت
كل الناس تشوف الدنيا كلها سودا وهمه دول اللى سققولنا ونزلو معاناطيب الجمعه الجايه فين الفساد
المنتشر عشان الناس تسقف وتنزل معانا؟؟؟
May 23 at 3:30pm

اللهم ارزقنى حبك وحب من يحبك وحب كل عمل يقربنى الى حبك
June 15 at 2:37am

اللهم إن سترك لعيوبنا .. بشرى لنا
فما كنت لتسترنا في دار الفناء .. لتفضحنا في دار البقاء الشيخ الشعراوي
June 24 at 3:58am

كن حريصا على الا تفقد صديقا .. قد لا تقدمه لك الحياة مرة أخرى . عمرو خالد
July 7 at 4:57pm

واحد بتقول لجوزها مالك يا حبيبي بتبص في عقد جوازنا ليه كده من الصبح فالها بدور على تاريخ الانتهاء
مش لاقيه
July 15 at 12:07am

"إذا أردت السيطرة على الناس أخبرهم انهم معرضون للخطر وحذرهم من أن أمنهم تحت التهديد، ثم شكك في
وطنية من يعارضك" أدولف هتلر
July 23 at 5:07am

August 21 at 11:16pm

September 6 at 6:08am

September 8 at 12:05am

September 15 at 9:30pm

September 28 at 1:50am

September 5, 2010

September 26, 2010

October 6, 2010

الكلمة الطيبة صدقة

October 15, 2010

اللهم أعنا على ذكرك وشكرك وحسن عبادتك

October 21, 2010

if you ask me about LOVE and what i know about IT my answer would be it's everything about *ALLAH* the pure love to our souls the creator of you and me the heaven and whole universe.(:

November 2, 2010
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

November 14, 2010
كل سنة وانتوا طيبين

November 15, 2010
سئل
النبي عليه أفضل الصلاه والسلام عن فضل يوم عرفه فقال (صيام يوم عرفه
أحتسب على الله أنه يكفر السنة التي قبله والسنة التي بعده). فصومه رفعة في
الدرجات، وتكثير للحسنات، وتكفير للسيئات. بكرة عرفة ، لا تنسوا صيام غدا، وافضل الدعاء (لا إله إلا الله وحده لا
شريك له، له الملك وله الحمد وهو علي كل شئ قدير)
كل سنة وانت طيبين! انشرها يمكن حد يصوم بسببك

December 7, 2010
عايزين نبداً السنة الجديدة بوعد نقوله لربنا اننا هنبقى احسن من السنة اللي عدت
ودعاء وركعتين نبداً بيهم السنة الجديدة
كل سنة واحنا طيبين وحسبي الله ونعم الوكيل ف الحكومة ((:

December 13, 2010

“Your best friend is the one who seeing him reminds you of Allah, speaking to him
increases you in knowledge, and his actions remind you of the Hereafter.” Prophet
Muhammad (pbuh)

December 19, 2010

If you are not able to communicate successfully with yourself, How are you supposed to
make it with strangers outside?!

December 27, 2010
علمت ان رزقي لن يأخذه غيري - فأطمئن قلبي
وعلمت ان عملي لن يقوم به غيري - فانشغلت به
الحسن البصري

January 7, 2011
انا هلبس اسود وأقف ع الكورنيش يوم الجمعة الساعة 4
عايز اعبر عن غضبي بشكل محترم وملفت ف نفس الوقت

January 13, 2011
بحلم بأن كل دولة عربية يطلع منها جيش يروح يحرر العراق وفلسطين
وان جامعة الدول العربية تمسك مشكلة مشكلة في المنطقة ويحلوها بجد
بحلم بنهضة عربية نبهر بيها العالم كله ونبقى زي الاتحاد الاوروبي كدا
مصلحتنا واحدة ف المفروض غصب عننا ننفق ونتحذ ف نعلی مش نخالف وننفق فننزل ويبقى حالنا كدا

ويبقى ان كل واحد يعمل اللي عليه ف مجاله ويحاول يساعد دينه وبلده
عشان لما ربنا يسألنا يوم القيامة نعرف نرد

January 14, 2011

لا تنسوا الدعاء لأنه مجاب عند نزول المطر، ففي حديث سهل بن سعد قال
قال رسول الله عليه وسلم ثنتان ما تردان الدعاء عند النداء وتحت المطر، - صحيح الجامع

January 19, 2011

اللبنانية : تقبرني هالعيون ترجعلي بالسلامة يا حبيبي
السورية : دخيلك ما تتاخر ، بحبك كثير
المصرية : خد كيس الزبالة في أيديك وأنت نازل

February 2, 2011

لو توقفت التظاهرات الآن، لن تبدأ أبداً.. ليس بهذا الزخم والأعداد، وبالتالي يخنقي الضغط عن الحكومة/السلطة الحاكمة.
كما أنك تعطي الفرصة للداخلية لإعادة التشكل والإستعداد... توقع أن يكون الأمر أكثر وحشية، وأكثر سفاكاً للدماء لو
حدثت تظاهرات بنفس القوة مرة أخرى تحت هذه الحكومة

February 2, 2011

اللجان الشعبية بتحمي البلد احسن مليون مرة من الشرطة
لما بنكون راجعين بالعربية كنا بنعدي على 30 كمين ع الاقل
الشباب المصري اثبت للعالم كله انه قادر انه يخلي المستقبل احسن
بس ابن التيت يمشي

February 8, 2011

كان لازم وائل غنيم يظهر
عشان يثبت لكل واحد شك فينا وشك في الثورة دي
ان وراها حد ويعرف كمان مدى الوعي اللي ف الشباب المصري متمثل ف وائل
وفعلا في ناس كثير وصفحات كثير اوي نزلت اعتذارات
ومتأكد انهم ه يكونوا ف التحرير معانا بكرة ان شاء الله

February 12, 2011

هننزل بكرة الصبح ننصف ميدان التحرير
عايزين نشيل اي زبالة في البلد دي
احنا الامل والقوة والارادة مفيش حد هيكسرنا أبداً

March 19, 2011

النهاردة يوم مهم في تاريخ مصر
ناس كثير اول مرة تحس ان صوتها هيفرق وانا منهم
عشان كذا قيل ماتقرر صوتك هيبقى ايه لازم تفكر كويس ونبطل عاطفة شوية
لا للتعديلات الدستورية احنا نستحق دستور جديد مش دستور اكسيرد وهنحطلة مواد حافظة

March 20, 2011 □

اللي حصل للبرادعي دا اكبر دليل على نجاح حملة التشوية اللي عملها الحزب الوطني ضده من ساعه ما رجع واتكلم. دا
انا بشوف ناس كاتبيين في الشوارع البرادعي العميل وهما تلاقيهم اصلا ميعرفوش يعني ايه عميل

May 4, 2011 □

خبرين مهمين :اليوم نجح الوفد الشعبى فى اقناع اثيوبيا بتعليق اتفاقية حوض النيل حتى انتهاء الانتخابات المصرية

□واليوم تم الاعلان رسميا عن اتمام المصالحة بين فتح وحماس
□وده يبقي اكبر دليل اننا كان عندنا شوية وزراء فاشلين
□فلتحيا الثورة وليسقط كل واحد منفسن ع الثورة ويبشتم فيها

May 27, 2011

□الجدع جدع والجبان جبان واحنا يا جدع نازلين الميدان:

June 18, 2011

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوباً وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم إن الله عليمٌ خبير- سورة
الحجرات:13

June 30, 2011

كل من أعرف من النشطاء السياسيين أخذوا مواقف نبيلة في التضامن مع الإخوان الذين حوكموا عسكريا في 2007 رغم
الخلاف السياسي. أين الإخوان الآن

July 12, 2011

الشعب المصري الآن في مفترق طرق، إما يكتب تاريخ أعظم ثورة أو أفشل ثورة عرفها العالم "إصبروا و صابروا و رابطوا و اتقوا الله لعلكم
تفلحون"

July 25, 2011

الاستقرار الحقيقي لا يتحقق غير لما مطالب الثورة تنتفذ أولها القصاص من قتلة الشهداء وكلما زاد التباطؤ زاد
الاصرار وزادت الفوضى

August 3, 2011

يُحشر المرء يوم القيامة مع من يحب
ف ياريت الناس بتوع احنا اسفين يا مخلوع يدعوا ان ربنا يحشرهم مع مبارك حبييهم

August 17, 2011

الثورة بيتم التآمر عليها المحاكمات العسكرية واتهامات 6 ابريل وزيادة صوت ابناء مبارك وغموض موقف عمر
سليمان لازم ننزل التحرير